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Speech Personality In Effective Preaching.

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Man is the most important creation of God. The most important of man's inventions in his efforts to adjust himself to God, fellow-men, and nature is *Speech.* By means of speech man orients himself to God, adjusts himself to fellow-men, and co-operates with men in conforming nature to his will. The discovery of the laws of nature were not as conducive to man's well-being and happiness as was his discovery that by speech he could change the human order around him and thereby adjust himself and it to nature. The invention of the wheel was not as important as the invention of the vowel system. Though today man literally moves upon wheels, his desires and ambitions are largely realized through the use of the alphabet, or some form of speech.

Speech is communication; and in a general way all communication is speech. In this sense the term, speech, covers more than *oral* expression. By *oral* speech we mean that communication which is possible through use of our own organism, the entire vocal mechanism and those visible activities of the body which accompany vocal production. Whether we use the smoke signals of the early American Indians, the code of the telegraph, written symbols, or the

manipulation of our vocal organs, we are dependent for understanding upon our knowledge of the spoken word.

Among scholars there are various theories as to the origin of speech, most of them fantastic and purely theoretical. While we cannot know the beginning of speech in the race, we can appreciate the difficulties involved by watching an infant learn to speak. With him it is mainly a process of imitation, yet there are many trials and errors. Early man, confronted with the necessity of a vocabulary and the learning of muscular habits to use this vocabulary, proved himself adept at invention and muscular adjustment.

When it became useful for man to have a permanent recording of his oral speech, he invented symbols to represent vocal sounds. This system of written symbols we call language, though language and speech are often thought of as being synonymous. The field of language, recorded speech, is studied from several interrelated viewpoints, calling into conference the anthropologist, the geologist, the grammarian, and the psychologist.

Our civilization is dependent upon the spoken and the written word. Without the spoken word, there could be no advancement in the present age. Without the written word, there could be no accurate record of what men have thought and done in ages past: we would be dependent upon tradition handed down by word of mouth. However, formulas, specifications, and the story of man's mental and spiritual life must be recorded and not trusted to memory. In fact much of man's behavior is conditioned by what he knows of the behaviour of men in the past.

Unfortunately, speech, spoken or written, cannot be an accurate means of communication. Both are subject to the limitations of conditioning and background. If two of us hear the word 'horse,' it does not mean that we visualize the same thing or have the same emotions on hearing the sound. You may see a white horse and I may see a black horse; you may see a riding horse and I may see a driving horse. It depends upon our past experience with horses, or

upon our desire to ride, drive, or own a horse. Many of the misunderstandings between persons are due to a misinterpretation of the emotional content of words. The most accurate understanding of speech would be between persons of identical backgrounds.

The various branches of Christianity are evidence that we do not understand the written words of the New Testament. This is sufficient reason for a New Testament scholar studying the civilizations of Palestine, Greece, and Rome. He seeks to discover the background of these civilizations and the mental conditioning of the writers. Certainly the congregation at Corinth did not have as much difficulty in understanding the letters of Paul as does the average person who reads them today. One of the most cultured persons I know said she wished Paul had written so she could understand him. This lack of understanding of the written word is motive enough for the insistence of this Seminary that the Testaments be studied in the original language. A first-year student on a cold winter night perspiring over his Hebrew Grammar is giving evidence that his speech background is not the same as that of Isaiah. Written records of the past may mean more or less than the words seem to indicate.

With the writings of one's own age the background is more similar. Persons with the same cultural standard can understand each other better than they can understand the writings of Paul. However, there is often serious misunderstanding of the spoken word. You do not have to think back very far to recall some situation in which your words were misunderstood, a situation in which your emotions were stable and your motives amiable. Nevertheless, the emotions aroused in your hearer were not what you desired, due to a different experience and background.

Such situations may arise from the words used, but more likely from the intonation of your voice, or some bodily activity of which you are entirely unconscious. The color of the voice may not elicit the response you expect, because

the hearer is conditioned by previous experience with that color. Your facial expression may belie your words, or a lift of the eyebrows or shrug of the shoulder may mean more than you intended to say. On the other hand, a person with an organic speech defect has difficulty in expressing any emotional content of his speech.

We seem to get along fairly well with our intimate friends; it is when we are in the company of strangers that we begin to hear our own voices and wonder if we sound like that all the time. If the person to whom we are talking has a better speech personality than we have, we tend to become self-conscious, to draw within a shell, and to let the other person do all the talking. When the ordeal is over, we reprove ourselves for acting like a dunce. We realize that we had a contribution to make to the conversation but were strongly inhibited in the unfamiliar situation.

If we have to speak before an audience, it is worse than ever. Our voice will not respond. We start to move our hand, and remember that some public speaking teacher has told us a gesture should be graceful; and, what is worst of all, we hear ourselves saying things we really should not say. Self-consciousness or stage-fright has taken full possession of us.

Inhibition of the speech organs, through defects, lack of training, or self-consciousness, causes one of the greatest wastes of man-power in the ministry. Men who cannot express themselves, because they have not developed their speech personalities, are not giving God a chance to work through them. No doubt many failures in the ministry are due to maladjusted speech personalities. Probably most of us know men who have quit the ministry in middle-age, the prime of life. Certainly it is not always because of a dimming of the spiritual life. I believe, if all the facts were known, it would be found to be from a sense of futility caused by inability to communicate and express one's personality. A man may have ideas about leadership, but unless he can command with his voice and personality, his ideas are worthless.

Preaching is serious business, the most serious business in which a man can be engaged. It is the business of changing men's attitudes toward God, their fellow-men, and themselves. Nature may be changed on the surface with a pick and shovel; to change the inner man is much more difficult and requires a much nicer technique. In fact, it requires the highest type of speech and personality to convince a man that his ways do not coincide with God's ways. Some of you will agree with me that some of the falling off in church attendance is due to the speech personalities which occupy the pulpits.

Recently a well known pastor in our Convention, on an extended automobile tour, had occasion to speak to several laymen about the preaching they were hearing. He was surprised and shocked to learn that almost to a man they were dissatisfied with their pastors' preaching. This made our friend wonder whether or not his own people were as much disturbed at his preaching. At least, he felt a need for improvement; he was concerned about his message, but it remains to be seen whether his message needs changing or whether he needs improvement in the means of communicating his message.

Christianity is spread through impact of personality upon personality. The Gospel is the Gospel, but its attractiveness to lost men depends somewhat on the personality which presents it. Our churches are built largely around the personality of the preacher. If our people like their pastor, they support the church and its services; if not, they stray away and are lost to constructively organized Christianity.

There is no substitute for the spoken word in the ministry, whether in public or in private. The spoken word is the window to personality. In private conversation, conference, and the pulpit the preacher must display this personality through speech. It is not enough for a preacher to be a good man. Naaman was a mighty man of valor, but—he was a leper. How often we hear our people say, "Our

pastor is a good man, but—he can't preach." As noted above, preaching is what people want to hear, preaching by a good man through a speech personality which expresses that goodness.

It is not enough for a man to be a polished pulpiteer from the standpoint of elegant phrases and graceful gestures. There must be the expression of personality through voice and bodily action. Savonarola, the reformer of Florence, is said to have spoken with a glowing countenance, a reverent aspect, beautiful and appropriate gestures, yet so swiftly his tongue seemed to be afire. Here was a man whose sermons allowed little sleeping, for people arose at midnight and hurried to the church to wait until the doors should be opened.

Shall we say such a thing could not happen today? Shall we with pride say we are a cultured and sophisticated people? Savonarola spoke in the cultured age of Florence when man's minds awoke with a keenness that has left its imprint upon the history of western civilization. Such preaching could and would happen today, but for the fact that it does not happen accidentally. Every man God calls to be a preacher he calls to be a great preacher. However, this man must open his personality to God and develop it himself as much as his potentialities will allow. It is only the perversity of man and the work of the Devil which prevent more great preachers from appearing on the horizon. When we cry, "Lord, help us to preach," we are in earnest and sincere, but we forget that we might sometimes say, "Lord, we will help you to preach."

There are three things in effective preaching to be considered: the message, the audience, and the man. Speech training has a very definite relation to all three. The preacher must know his sermon, his congregation, and himself. In fact the entire curriculum of this Seminary is arranged to give a man a background of knowledge of these three things.

I. The Message

The people sing, "Tell me the old, old story," and in the sermon they frequently get it in the same old way. Any preacher's message is "the old, old, story," but it is an ever new story, opening from the bud to full bloom. The message does not change; people change. It is said that human nature does not change. It is true that the spiritual desires of the race do not change, but it is also true that the background and thought patterns of the race do change. This is true, not only of the race, but also of the individual. A man may be "a man for a' that," but for a' that he is a different man at different ages. If a Christian has any growth at all, the message which satisfied him ten years ago is not sufficient now. This fact is sufficient cause for a preacher budgeting his time between the different strata of religious experience in his congregation. The message must change its apparel as the thought patterns of the people change.

A full discussion of the content of the sermon, however, is a part of a course in Rhetoric and Homiletics.

II. The Audience

What does the preacher need to know about the audience? Until recent years all study of the audience has been upon ways for the speaker to manipulate and move an audience. Since speech departments have been growing with amazing rapidity in our universities, research has been made into the relation of the audience to the speaker, as well as the relation of the speaker to the audience. A recent book of great value on this subject is "The Psychology of the Audience" by Professor H. L. Hollingworth of Barnard College, Columbia University.

Congregations are mixtures of complex persons. No two of these persons are alike, and no two audiences are alike. A preacher may prepare his message with a certain audience in mind, only to find a different audience present when he rises to speak. This is just another problem for

a preacher to solve. A pastor recently told me of his experience with a baccalaureate sermon. He prepared three separate and complete sermons and did not know until he rose to speak which one he would use. There must have been something about the audience which aided in making his final decision. Thus the preacher who goes into his pulpit with only a general idea of the composition of his audience is at a disadvantage.

One of the great cravings of the human spirit is to have an audience. You are just as anxious to have someone listen to you as I am to have you listen to me. We are so desirous of an audience that we sometimes talk to ourselves. They tell me that at an all-women party, several women will be talking at the same time. Of course we can go too far in fulfilling this desire, but when one ceases to desire an audience he is ready for a mental institution or death.

There are preachers who in their youth have dreamed of great crowds, with themselves standing high and lifted up, swaying the people with their eloquence. But lo! these crowds have not materialized. They reach middle age only to find themselves talking to small groups of persons. This vision of rain and plenteousness has become a reality of meagerness and drouth. Instead of the victor's wreath the man feels about his head a turban of futility.

True it is that not every community can furnish a large congregation. The knowledge that, were he sufficient for the situation, he could have a much larger audience is what hurts the preacher with himself and with his community. Without an audience the pastor tends to become slovenly and apathetic, inclining more and more toward spiritual disorder. Certainly the preacher desires an audience; he must have an audience to do his best work. The highest compliment a layman can pay his pastor is to be present at the preaching services.

This desire on the part of the preacher is also connected with the desire for appreciation. When his own members will not come to hear him preach, how else can a man feel

but futile? Our Baptist people lay too much emphasis on the sermon, I think. They forget the privileges and duties of worship. However, they surely must be unconscious of their duty as church members to uphold the preacher by giving him an audience. They have chosen him to be their leader, but they will not put on a halter.

Again, this desire is coupled with a real and sincere interest in helping persons. The ministry is a most personal field of service. Some men can achieve this personal touch by house-to-house visiting, but with a large membership this is impossible. Yet, there is something personal in listening to a man speak Sunday after Sunday, and one can help his pastor by letting him know when he has been helped by the sermon.

I might say in passing that the congregation with a membership of two hundred which averages one hundred present at the Sunday services, seems to me to have a higher conception of their duty and more genuine Christianity, than the congregation whose membership is three thousand but averages only one thousand at the services. Yet, so strong is our desire for an audience that few of us would refuse the call of a church where a thousand persons regularly worshipped.

Looking at you as an audience, I know certain things about you. You have brought with you your thoughts of the day and your troubles; some of you are still worrying about things far removed from this place. I know that some of you business men, who are here from a sense of devotion to this Seminary, are trying to figure some scheme for tomorrow. I know that the old students are here with a great deal of curiosity. I know that you new students are here with a certain sense of awe, and are impressed somewhat with the dignity of the occasion, but you have a sneaking idea that it would have been better to have stayed in your room and studied the Greek assignment for tomorrow.

But, now that you are here, I know some other things about you. Judging from research made with audiences in our universities, it could be said that those most interested

in what I have to say are sitting somewhere near the center of this group. I know that I do not have as good attention from those on the outer edges of the group. However, you came here not knowing what to expect, and accordingly your attention may be better than that given in the average church service. I know that the burden of your attention lies mainly on me, that if I say nothing which is related to your desires or interests your time is wasted. This problem appears in our church services; unless the preacher touches our interests we do not give attention. Thus we fail to realize what we mentioned before, i. e., the variety of interest to which the preacher must appeal. We might learn something by giving attention to interests not already our own.

Dr. Broadus has touched on the matter of the duty of the church member to help furnish an audience, and then goes on to say: "If I were asked what is the first thing in effective preaching, I should say, sympathy; and what is the second thing, I should say sympathy, and what is the third thing, sympathy."[1] Of course Dr. Broadus is speaking of something more than mere attention, but there can be no sympathy without attention.

Usually we discuss attention from the standpoint of the speaker, but I am talking about it from the standpoint of the audience. Many who attend our church services do not give themselves an opportunity to hear the preacher. They go to get that holy feeling of having done their duty by the preacher and the Lord. They are not interested in the preacher's message, and do not try to become interested.

If you really want to resist a speaker's message, sit apart from any other person, either on the back seat or in the amen-corner. Preachers realize this psychological law and often attempt to get a scattered congregation to sit together in the center of the auditorium. When we fail to comply with his request we are not only acting on our Baptistic principle of individualism, but we have definitely marked

[1]**Sunday Half Hours With Great Preachers,** edited by J. L. Hurlburt, John C. Winston Co., 1907.

ourselves as set to resist the speaker. Probably we were not at all conscious of wanting to resist, but we can remember that we were a little irritated when asked to sit in a place where the speaker could get a shot at us. When we are part of an audience, if we want to get the most from the occasion, it is well for us to apply the words of Christ to ourselves and become as a little child, i. e., amenable to suggestion.

Now preachers cannot expect their audiences to be eager always to hear their sermons. Habitually coming to church militates against alertness. Hence, we see some of the most flagrant violations of courtesy. Some of us are not only not interested but are determined that those around us shall not be interested; we move, look around, and yawn, take out our watch, and in any way possible without getting thrown out, we disturb the sensibilities of those around us. Some of us even go to sleep. This is a double discourtesy, the preacher ought to keep us awake and we ought not to go to sleep. It is a poor alibi when the beloved deacon says he can trust his pastor with the sermon. On the other hand, I have heard pastors chide the deacon for sleeping. I assure you the discourtesy is mutual. Old friends sitting before a fire may feel like sleeping in one another's presence, but when old friends, like the deacon and the pastor, both decide to sleep at eleven-thirty Sunday morning, it is very bad.

Giving attention is not so difficult at the beginning of the message; the difficulty lies in holding our attention on the speaker. May we realize that, while the burden of attention lies with the speaker, some of this burden lies with the audience.

The spoken word
Cannot be heard
By those who squirm and twist.

So please sit still,
With attention, till
The preacher's out of the mist.

Again, I know that you are sometimes too critical of your pastor's sermon and method of delivery. This critical attitude is detrimental to attention. The preacher before his congregation is in very much the same position as the goose who spoke before a meeting. The lion said, "Your voice is raucous;" the turtle said, "You don't stand up straight;" the bear said, "You move awkwardly on the platform;" the wood-pecker said, "You bob your head too much;" the flea said, "Your actions speak louder than your words."

All the hearers had something to say about what they thought were errors made by the speaker, but they had no cure to offer nor could they see they were guilty of the same errors. A preacher may rest assured that he is taken apart in a post-mortem after every sermon, not necessarily with vicious gossip, but more probably idle talk. We must not let the speaker's superficial errors speak louder than his good thoughts. Without criticism there would hardly be improvement, but the congregation must not let manner or method destroy all the content of the sermon.

III. The Man

Whatever our duty may be as an audience, the great responsibility for propagating the Christian faith lies upon the man who proclaims it from the pulpit week after week. Now it is pretty generally recognized that nothing about a man so proclaims the man as his speech personality. Ideas may be conceived and yet never move people until they are mediated by a positive personality.

We may say we are what we are, but most of us do not need to be what we are; we might be something better and more effective in our work. What man has ever reached the full expression of his personality potentialities? When we say Jesus as human was perfect, we are saying that his personality was complete and perfect, that his personality was integrated.

What are some of the marks of a well-integrated speech personality as exemplified by the person of Jesus? He displayed a high artistic sense in the subject matter and its

arrangement. And, while there is not a great deal of material on which to judge his speaking powers, there is enough to show us that those powers were well integrated. At the close of the Sermon on the Mount, Matthew says the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes. This does not mean the authority of the Roman guard, nor that he was egotistical in his manner and delivery. The scribes were accustomed to affirm something about which they had only heard, they had not experienced it. His thoughts and ideas were a part of the personality of Jesus, his speech mechanism gave adequate expression to this personality. He spoke what he knew to be true because he had experienced it. This is the real authority in speech.

It seems that some of the amazement and astonishment with which the people heard him was due to the manner of delivery of the message. When he read the scriptures in the synagogue at Nazareth "the eyes of all in the synagogue were fastened on him" (Luke 4:20). Some of this attention may have been due to the reputation of the reader, but I prefer to think it was largely due to the style of reading. The Samaritans heard the woman of the well say the same things which later Jesus told them, but they believed because they heard him speak. It was the word expressed through personality which persuaded them.

Though Jesus' speech personality was effective with some persons who heard him, it was not persuasive to others, and this will be found true today of any speaker. However, in an attempt to discover the best methods of speaking, some tests have been devised to measure the speech personality. These tests are used subjectively and objectively, i. e., the effect of the audience on the speaker and the effect of the speaker on the audience. This latter effect is good or bad in relation to the interpretation of the speech personality. One who is maladjusted in his speech cannot have very well adjusted relations with an audience. Thus, the problem now is the adjustment of the speaker to the audience.

Can training in speach habits improve personality? I may answer this by affirming that speech improvement is personality improvement. All of us have both experienced and observed it. Elwood Murray says, "Speech and personality grow, develop, differentiate, and become refined together. Speech is a phase of personality. In many respects speech and personality are one and the same thing. Genuine speech improvement depends upon personality development. Moreover personality is the result of social interaction; and limitation in the means of expression and communication correspondingly stifles and distorts personality. And speech is the chief means of expression."[2] We begin life with definite possibilities for personality development, but unfortunately some of these are never realized. One with which we are in danger of becoming satisfied at an elementary stage is speech.

Some of the manifestations of maladjusted speech habits are lack of poise, expressed in various ways such as timidity and hesitation; a manner of affectation, too much aggressiveness or excessive humility; a manner of hostility to the audience, unconsciousness of the audience or too much consciousness of it, and many others. Of one thing we may be certain; we cannot fool an audience as to our speech adjustment. If our thought stumbles and hesitates, if we fasten our gaze upon an upper corner of the room, if we yell at the top of our voice, if we speak too fast, if we are inaudible, our audience may not be able to define the defect, but they know that for some reason we are ineffective. On the other hand we do not often fool ourselves; we know something is wrong but are unable to help ourselves. Or, if we are deliberately committing a fault it is usually to compensate for some other weakness. Hearing one of our students speak at the top of his voice range and very fast, I asked why he did it. He replied that if he didn't he would forget what he had to say. Here was a speaker self-conscious and message-conscious, but not audience-conscious.

[2] Murray, Elwood, **The Speech Personality,** p. 8.

There are at least two purposes in a speech course: the acquirement of vocal control and the achievement of mental objectivity. Each of these purposes includes many things which are at times taken to be the end and not the expression of speech education. On the other hand they are interrelated, and improvement in one is almost certain to mean improvement in the other.

What, then, is vocal control? This is attained when our tone production communicates the color of our thinking, the emotional content. Man speaks words, but his voice tells what he thinks about his words. Our first impression of a person results partly from what we see, and partly from what we hear. And, the hearing part is far more important than the average person realizes. Personality is all that we are at any given time, and the voice is the best means of expressing that personality.

The voice reveals even better than our words the inner working of our mind and the state of our emotions. For example, much of our slang has lost an essential meaning it once may have had, it is merely a manifestation of an emotional state. If I listen to one of your experiences and say, "Gee whiz," what do I mean? I am only responding emotionally to your experience, and the color and emphasis which I use determine the degree of my response. Much, then, of our serious speech depends not so much on what we say as on the vocal quality and intensity we use.

This applies directly to preaching; it is largely vocal control expressing a personality which makes a sermon effective. Few persons read Whitefield's sermon today, yet no one doubts the power of those sermons when delivered by the voice of Whitefield. It is true that we must take into consideration the aptness of his mesasge for his age, but this man, who Lord Chesterfield said could move an audience by repeating the word "Mesopotamia," communicated more than just words. He had a voice which by its emotional content could arouse an emotional response.

With very few exceptions, the great orators and preachers of history have had voices of power, flexibility, and emotional range. Nor were all these qualities the product of nature; rather, they were developed through long training and practice. Demosthenes overcame a weak and defective production; Clay made speech after speech to the trees and birds; Henry Ward Beecher says, "For a period of three years I was drilled incessantly in posturing, gesture and voice-culture."[3] He speaks of making the night hideous with his voice, exploding all the vowels, from the bottom to the very top of his voice range.

Such training of the voice is necessary to most men who expect to be effective over a long period of years. The display of strong emotion and intensity of voice required of the preacher is detrimental to the physical well-being unless the voice is easily produced. I had a man in my class whom three doctors had told to quit all speaking if he did not want to lose his voice entirely. He told me that at the end of only one sermon he felt like a nervous wreck. So, we went to work to relieve the tensions of his throat. After working two sessions, I saw him at the end of the summer; he told me he had just finished preaching twice a day for thirteen weeks and was feeling fine. His throat had not hurt him once. I could mention a great number of similar cases, men whose ministry in the Kingdom work has not only increased in effectiveness, but has been prolonged.

All training of the voice works toward a freedom of production which responds habitually to the emotions and ideas of the speaker. Just as one drives an automobile almost unconsciously, so should the voice respond without conscious direction to the slightest coloring of thought. No public speaker can be at ease and, at the same time, effective unless his voice freely responds to the emotional coloring of his thinking.

The second purpose mentioned, mental objectivity, is the goal of any integrating personality training; it is the

[3] Yale Lectures on Preaching, p. 134.

summum bonum of all education. It is the ability to evaluate situations apart from our relation to them, and to consider fairly the opinions and ideas of others. While freeing us from inhibiting tensions in a speech situation, this is exceedingly valuable in all our social relationships. When fully realized, it is doubtless one of life's crowning achievements.

Egocentricity, the opposite of mental objectivity, is responsible for most of our failures in speech situations. It causes a lack of self-control, poise, and the ability to see beyond personal interests and needs, and the immediate future. It is a characteristic of childhood, and only diminishes as we progress toward a realization of a life motive and a wholesome socialization. It may be found in all introversion-extroversion personality types; but it is not always a simple matter to classify a person from isolated instances of behaviour, and it is most difficult to determine our own status of self-centeredness.

The introvert who retains much of his childhood egocentricity is almost certain to fail as a public speaker. His experiences are painful to himself and to the audience; and, unless carefully managed, these experiences only serve to drive him further within himself. On the other hand, the egocentric extrovert is probably the most obnoxious personality type. He feels no embarrassment in any situation; he is assertive and given to having the last word; he shows no refinement or sensitiveness; and he manifests a sense of superiority which is most excruciating to a person of refinement and taste. Both the introvert and the extrovert, when their egocentricity is extreme, present almost insurmountable problems in speech training.

However, training in speech situations definitely tends toward the acquirement of mental objectivity. Here, probably for the first time, the student has an opportunity to see himself in relation to himself and to others. It is possible to objectify his possession or his lack of speech skills. If he can reach an attitude of mind wherein he considers him-

self as a problem to be solved, he is well on the way toward solving his problems. In fact, this attitude is absolutely necessary for speech improvement. By elimination of the personal element, he is able to see the effect on an audience of his good and bad skills. Thus, it enables him to be himself at his best. And, until a person reaches a point where he can objectify himself, the most dangerous advice he can be given is: "Be natural." He cannot be natural, he can only be habitual, for he has no standard by which to judge himself.

Surveys have shown that a major percent of our student body is inclined toward introversion. This is to be expected. It is the type given to study and thoughtfulness, to meditation and not too much random activity. Many of the great preachers of the past have been of this type. However, tests have shown that for present-day purposive speaking, the mentally objective extrovert has the most possibilities of becoming a leader-speaker.

Speech training seeks to bring out the best from both the introvert and the extrovert, to develop in each the best characteristics of the other, and to balance these until there is the proper integration and emotional stabilization necessary to adequate communication. Such a balance is necessary to all of us if we desire to be effective in carrying out the commands of Christ in our own lives and in our relation to other personalities.

In conclusion, may I remind you that language, written or spoken, is not, within itself, an accurate means of communication. There must be a cogent presentation of thought, but to a large degree, the effectiveness of that thought depends upon the speech personality of the man before the audience and behind the message. Our personalities, expressed through speech, are the chief agents of Christ in declaring the Gospel.

Living Victoriously Today.

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In considering the subject "Living Victoriously Today," we find ourselves quite naturally laying stress on the word "Today": "Living Victoriously *Today*." For, whatever living victoriously meant a generation ago, and whatever it may mean a generation hence, it has its own meaning for us. It is *we* who must live or not live victoriously in this generation—not our grandfathers and grandmothers, and not our grandsons and granddaughters, but ourselves. And the degree to which we live victoriously is not a problem that can be postponed five or ten years hence, but one that belongs to the living present. This problem is: How may we, the children of this generation, live victoriously today?

Two Generations: A Contrast

First of all, then, let us consider *today*—the living present, this generation, our world. If we look closely enough we shall find that it is a very good world, but a very bad world; a very beautiful world, but a very ugly world; a very progressive world, but a very conservative world; a very scientific world, but a very unscientific world; a very sophisticated world, but a very naive world; a very happy world, but a very sad world; a very carefree world, but a very bewildered world. Indeed, the more we look at it the more we are able to see that our world is characterized chiefly by its sense of defeat and frustration, of hopelessness and despair.

A generation ago it was quite otherwise. The Victorian optimism was in the air. The second half of the nineteenth century had found men discovering natural laws and beginning the long process of mastering them, and rejoicing ever with the exhilaration and the thrill of discovery and progress. Seeing the precision with which natural laws operate in the universe and in life, men naturally dreamed

of a time when "natural" economic and social laws would transform the world of men and things. So, along with the new discoveries and inventions in science, was developed the doctrine of inevitable progress in society, which was widely proclaimed as the prelude to the Golden Age. Even Tennyson, England's poet laureate, sang in his "Locksley Hall Sixty Years After" of a time when the earth should see—

"Every tiger madness muzzled, every serpent passion kill'd,
Every grim ravine a garden, every blazing desert till'd,

"Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless Isles."

But, alas; this all too easy optimism almost went up with the smoke of the World War, and that which was left was buried in the wreckage of governments and economic systems in the dark days that followed. The picture of our own economic depression—now euphoniously evolved into business "recession"—and fully one-fourth of the world now at war, somehow does not fit into the beautiful fantasy that the Victorian optimists so hopefully bequeathed to us. We have come to see that the progress of the race is not automatic, not inevitable, not something that must and will go on whether we choose to go with it or not. No, the progress of the race is not to be achieved in that way; it will be realized only by the slow, patient, toilsome effort of individuals, groups, and nations, all working together to make effective in every relationship of life the principles of our Christian faith.

Futility and Despair: In Theory

That, of course, is a sobered Christian view. But many thoughtful people do not have even that much hope. They have given up the struggle and surrendered to blank despair. Thus John Dewey voices the feeling of thousands when he says: "The chief characteristic of the present age is its despair of any constructive philosophy, not just in its

technical meaning, but in the sense of an integrated outlook and attitude . . . The result is disillusionment." In the same vein writes James Truslow Adams: "We are floundering in a morass . . . The present situation cries aloud for some code . . . We are bewildered." And Joseph Wood Krutch: "A color has faded from our palette, a whole range of effects has dropped out of a symphony . . . We are carried nearer to that state in which existence is a vast emptiness . . . We have grown used to a Godless universe, but we are not yet accustomed to one which is loveless as well, and only then when we have so become will we realize what atheism really means." So also Bertrand Russell: "We see, surrounding the narrow raft illumined by the flickering light of human comradeship, the dark ocean on whose rolling waves we toss for a brief hour; from the great night without a chill blast breaks in on our refuge, all the loneliness of humanity amid hostile forces is concentrated upon the individual soul, which must struggle alone, with what of courage it can command, against the whole weight of a universe that cares nothing for its hopes and fears."

This despair of the universe and of life in general becomes even more pointed when we come to examine some of the definitions of life as men live it. Look, for example, at this sentence from the novelist Ossorgin: "Life is entering by a narrow gate, stumbling like a lunatic as we go, and then making our exit at another narrow gate, where the turnstile clicks and the keeper lets us out with a ghastly grin as if to mock us." Or look at this personal outlook of Clarence Darrow: "Emotionally I shall no doubt act as others do to the last moment of my existence. With my last breath I shall probably try to draw another. But intellectually I am satisfied that life is a serious burden, which no thinking humane person would wantonly inflict on some one else."

To live in this atmosphere, sophisticated and ultra-modern though it is, is to remind us that it is not altogether new. The tired skeptic, author of Ecclesiastes, wrote: "Vanity of

vanities, . . . vanity of vanities, all is vanity. What profit hath man of all his labor wherein he laboreth under the sun?. . . . All things are full of weariness; man cannot utter it." We are reminded, too, of Shakespeare's Macbeth, who uttered the familiar lines—

> "Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage
> And then is heard no more. It is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing."

Futility and Despair: In Life

Now if these observations about life were confined to the thinking of a few philosophers and novelists and professional men, or even to the pages of books and magazines, present-day disillusionment would hardly be worth the effort we have made thus far to describe it. Certainly it would not call for anything immediate to be done about it. But when it leaves the academic or forensic atmosphere of lecture halls, classrooms, books, and magazines, and becomes incarnate in practical, everyday life, then we ought to try to understand it and, if possible, do something about it.

My point is that the sense of futility which I have tried to describe in the foregoing paragraphs is not just so much literary sky-rocketing; rather, it represents widespread thought-about-life. Contemporary life is filled with it. "What's the use?" is a question that rises unbidden from thousands of human hearts, even if it does not find expression on their lips. Somehow life has proved disappointing, the old foundations have dissolved beneath their feet, and they are left with nothing solid beneath and with nothing to hold on to except the thin air above their heads. Young people especially seem to be the victims of this unhealthy sense of disillusionment and despair, many of whom feel with Macbeth that life is, indeed, " . . . a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

At least, so it would seem if the words of modern youth are in any sense an index to their lives. How else can we interpret the following definitions of life which were published in a college newspaper? "Life is a bad joke which isn't even funny." "Life is a disease for which the only cure is death." "Life is a jail sentence which we get for the crime of being born." Exaggerated, no doubt; humorous, perhaps; but, in all too many cases, pathetically true.

Among middle-aged and older people this sense of futility is no longer funny; it is too realistic, too practical to be joked about. So it is, as Dr. C. G. Jüng, the distinguished psychiatrist of Zürich, Switzerland, has so ably described, that multitudes of people who have plenty to live *on*, and something to live *for*, have nothing to live *by*. Such people have no faith whether in God, in the universe, in man, or in themselves. For them the bottom has dropped out of reality and there is no way to make repairs. So it is that people go to pieces, go insane, commit suicide, or suffer the slow torture of inner tensions and complexes and neuroses which is worse than death itself. So it is that Dr. Jüng writes: "Among all my patients in the second half of life, that is to say over thirty-five, there has not been one whose problem in the last resort has not been that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and not one of them has been really healed who did not regain his religious outlook on life." In a word, men need something to live *by* as well as something to live *on* and to live *for*. They need a religious outlook on life, a deep and abiding religious faith.

We Can Live Victoriously!

At this point we go to the other end of our subject—*living victoriously* in such a time as this, in this generation, today. How can we do it? For our answer we hear the voice of Jesus coming across the centuries to us. He says, in

accents clear and unmistakable: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "I came that they may have life, and may have it abundantly." So we can live victoriously! We can if we will but come to Jesus, commit ourselves completely to him, and learn of him the way to the abundant life. For he is "the way, and the truth, and the life."

First: To learn of Jesus is to gain confidence in God as a loving Heavenly Father and to know the way to intimate fellowship with him. This generation desperately needs to do just that. Little by little in our mechanistic, materialistic world God has dropped out of our thinking and out of our lives. Our general outlook on the universe and life being what it is, leading us naturally and logically to think of man as "a tiny worm that crawls from one annihilation to another," or as "a biological accident in a purposeless universe," it turns out that if we think of God at all we are almost sure from the beginning that he has no interest in human affairs. So this generation has lost the sense of the goodness and the reality of God. And so in our despair we cry out with ancient Job—

> "Oh that I knew where I might find him!
> That I might come even to his seat!
> . . . . . .
> Behold, I go forward, but he is not there;
> And backward, but I cannot perceive him."

If, then, we who live in this generation are to live victoriously we must recapture the realness of God. We must gain confidence in him as a loving Heavenly Father and learn the way to intimate fellowship with him. This we can do if we come to Jesus, enroll in his school, and learn of him. He will teach us to pray, "Our Father." He will assure us that our Heavenly Father, who is mindful of the sparrow's fall, cares also for man, who is worth more than

many sparrows; that man is of such infinite worth that even the hairs of his head are all numbered; and that the God who feeds the birds of the heavens and clothes the flowers of the field surely cares for his children. Indeed, God is like the father who, seeing at a distance the returning prodigal, "ran, and fell on his neck, and kissed him." God is like that! We may be sure, then, that he is best described in terms of fatherhood and that we may have intimate fellowship with him.

Second: To learn of Jesus is to know the difference between the things that are seen and temporal and the things that are unseen and eternal. And how much this generation needs to know just that! "Secularism" is the word that characterizes the outlook on life of most people in this generation. The word designates a philosophy of life which considers the here and the now of supreme importance. If there is anything beyond this life, which is said to be extremely doubtful, it does not matter. The supreme ends of living are to be found in the here and the now. Why, we can press a button and get things done, we can sign a paper or a check and marshal unlimited power,—why bother our heads about anything outside or beyond the limits of our earthly existence?

Such is the argument of our post-war realists, humanists, secularists, or whatever you choose to call them. The emphasis is on money and things—the things that money can buy. And to our eternal sorrow and loss, we have found that things have let us down. In slippery times we have nothing solid on which to stand: in an insecure world we have nothing on which we can depend. The things that are seen and temporal have failed us in the hour of our deepest need, and the things that are unseen and eternal appear too intangible and too far off to be real. What we need is faith: what the author of the Epistle to the Hebrews described as "assurance of things hoped for, a conviction of things not seem"; what Josiah Royce, of Harvard, called "the soul's insight or discovery of some reality that enables a man to

stand anything that can happen to him in the universe"; what the Indian philosopher Radhakrishnan calls "a foothold in the world of eternal values from which to dominate and transmute the life of time. . . . confidence in the supremacy of a spiritual reality which gives us strength, and faith in the hour of need that, though the waves on the shore may be broken, the ocean conquers nevertheless."

Third: To learn of Jesus is to have the peace of mind and the serenity of spirit that come from commitment to a consuming purpose. In a world that was set against him, Jesus set his face toward Jerusalem. Early in his ministry the issues became clearly drawn: the way to find life was to lose it; the way to get was to give; the way to save the world was to die for it. He "must needs go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." That was the only way to the realization of the consuming purpose for which he had come into the world, and securely and calmly, with the assurance that he was doing the will of his Father in heaven, he determined to follow it even to the cross.

Would not a purpose like that make life worth living for many who find it intolerable today? Let one commit himself to some great ideal, some consuming purpose, some worthy cause, and life will never afterwards be the same. That is not to say that life thereafter will be easy. On the contrary, it will be exceedingly hard, because it will have a cross in it. But it will be worth while and rich and meaningful. Some great task, like the building of a more humane and a more Christian social order; some great ideal, like the making of a warless world; some worthy purpose, like the growing of a Christlike character,—these are worth giving one's life to, and they will make life worth living.

Fourth: To learn of Jesus is to experience the abandonment that will turn tragic defeat into glorious victory. Life is full of undesired inevitables, of tragedy and defeat. We are often baffled by the problem of evil in our world. But

there are certain facts about evil that we ought always to keep in mind. One is that it is in our world—there is no escaping that fact. Another is that there is no intellectual solution to the problem which it brings to the human mind. But there is a practical solution to the problem. We may not be able to explain the existence of evil in our world, but we can overcome it. After it had done its worst with him Jesus took it to the cross, and on the third day he arose triumphant over it. To a degree, at least, we may do the same if we will but come to Jesus and learn of him.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I came that they may have life, and may have it abundantly." So come the words of Jesus across the centuries to us, and to all who must find their way to the victorious life in this troubled and perplexed generation.

The Victorious Outlook

In developing the thought of victorious living, I have used several quotations from the writings of men to whom life, even at its best, is anything else except victorious. In conclusion, I should like to present quotations from the writings of two men who consider life, even at its worst, as being abundantly worthwhile.

One of these quotations is from Albert Schweitzer, musician, theologian, physician, and servant of mankind. Against the background of his experience in his hospital in equatorial Africa, during which time he saw life at its worst, with all its tragic human needs, he wrote this: "To the question whether I am a pessimist or an optimist, I answer that my knowledge is pessimistic, but my willing and hoping are optimistic . . . However much concerned I was at the problem of the misery in the world, I never let myself get lost in broodings over it; I always held firmly to the thought that each one of us can do a little to bring some portion of it to an end. Thus I came gradually to rest content in the knowledge that there is only one thing we can

understand about the problem, and that is that each of us has to go his own way, but as one who means to help to bring about deliverance . . . Because I have confidence in the power of truth and of the spirit, I believe in the future of mankind."

The second quotation is from the pen of Sir Wilfred Grenfell, apostle of good will and servant of men. After long experience with what we ordinarily call the "seamy" side of life, he wrote these words about what life meant to him: "It means a chance for every one to be helping lame dogs over stiles, a chance to be cheering and helping to bear the burdens of others, a field for the translation of unfailing faith in the love of God above into deeds that shall please his children below, and therefore please him also . . . Life to me is ever beautiful. Life is a thousand times worth while."

And so it is—a thousand times worth while—to all who in Christ have learned the secret of victorious living.

The Relation of Religion and Medicine.

Address delivered before the Education Commission of The Southern Baptist Convention at Ridgecrest, North Carolina, August 19, 1938 by Thurman Kitchin, M.D., President Wake Forest College. (Published concurrently in "Southern Baptist College News and Views.")

I offer no apology for discussing The Relation of Religion and Medicine. The two have always been related and always will be. And the sounder the basis of this relationship, the better for both religion and medicine.

It will be my purpose to trace the relationship and indicate points of divergence and convergence. I hope to show that medicine and religion in the early period were closely associated—practically scrambled, (if I may use the term) into one; then follows the period of separation which increased from the age of Pericles to about the middle of the 19th Century. After this, for a period of approximately fifty years, there was antagonism, which amounted to almost open warfare, between the two. However, this was fostered by only a small minority of scientists on the one hand and religionists on the other, and in the last 40 years religion and medicine have been coming closer and closer together, but on an entirely different basis from that which existed in the early time. In those days the bond was superstition and mystery: the relationship at the present time, which is growing day by day, is based upon a reasonable interdependence.

Since man became man there has never been a time in which religion and medicine did not exist in some form. The first cry of pain, a broken bone, bleeding, or incapacity from any source, called forth some sort of response from those nearby. Some in the group would by nature be more sympathetic than others, some would remember a similar experience of their own, others because they had a special knack for relieving suffering. All in all, there have always been those who set themselves apart to help the helpless.

The life of early man was no bed of roses. On the contrary it was full of difficulties and he was always the prey of fear—fear of strange men and beasts, fear of lightning and thunder, and other natural phenomena. All strange manifestations which he could not explain he naturally attributed to some supernatural power. And this supernatural power, or the knowledge that certain things were beyond his understanding, became the germ of primitive, naturalistic religion. That superstition was the order of the day needs hardly to be said.

As time went on, tribal organizations grew and the medical man became priest—so religion and medicine were mixed into one. These priests formed a special group and only the elect were allowed to join. The ceremonials of religion and of medical cures were largely one and the same. In both cases the effort was to get rid of the evil spirits, and largely this was through the effect of the mind upon the body of the patient. And thus we had the bizarre costumes, shaking rattles, beating drums, and the like. This was the embyronic stage of our present-day psychiatry.

This period was the era of Priest-Physician. The first priest-physician known to us was Imhotep who was a real man. He built the first pyramid of Egypt about 3000 B. C. In later centuries his memory was held sacred in the temples and he became identified in the minds of the Egyptians with Thoth, the god of healing. Medicine was apparently well organized in Babylon about 2250 B.C., at which time the highly developed Code of Hammurabi set forth plainly not only the rules of the practice of medicine but the charges for various types of service.

However, this Babylonian medicine did not hold its own and in the 5th Century before Christ we find the sick placed by the roadside and in the market place, in order that those who had been similarly affected, or had seen others so affected, could give advice or condolence.

We read in Livy's "History of Rome'" of the practice of attempting to cure disease by driving nails in the door of the Temple of the Gods:

"And when the violence of the disease was alleviated neither by human measures nor by Divine interference, their minds being broken down by superstition, among other means of appeasing the wrath of Heaven, scenic plays were instituted . . . .

"However, the first introduction of plays, intended as a religious expiation, neither relieved their minds from religious awe nor their bodies from disease. Nay, more; when the circus, being inundated by the overflowing of the Tiber, happened to interrupt the middle of the performance, that indeed, as if the gods were not turned from them, and despised their efforts to soothe their wrath, excited great terror, Accordingly, Cneius Genucius and Lucius AEmilius Mamercinus being the second time consuls, when the searching for expiations harassed their minds, more than the diseases did their bodies, it is said to have been collected from the memory of the more aged, that a pestilence had formerly been relieved, on the nail being driven by a dictator. Induced by this superstitious circumstance, the Senate ordered a dictator to be appointed for the purpose of driving the nail."

While Assyro-Babylonian medicine was developing surgery, Hebrew medicine was developing along a different line, especially that of sanitation, and was intimately entwined with religion. Hygiene and sanitation were developing. The Bible is sprinkled with references to Hebrew hygiene and sanitation and medical practice. The Hebrews founded preventive medicine. But this was primarily a religious rite. And the Hebrews learned their anatomy from the inspection of the different forms of meat used for food and for religious sacrifice, and of course this method was often faulty. For example, the Talmud gives the number of bones in the human body as approximately 250. One of the bones is called the bone of Lux. It was supposed to be in the spinal column somewhere between the skull and the coccyx. This mythical bone was regarded as the indestructible part of the body and was to be instrumental in raising

the dead at the resurrection. This myth was not fully exploded until the human dissection by Vesalius at Padua in 1543. Such medicine as there was at the time was subsidiary to religion; and the sound and rational code of hygiene, in common with medicine of that time, was built into the Hebrew religion, sanitation being a religious precept and the priests being the sanitary officers.

At the same time Greek medicine was centering around the mythical figure of Aesculapius. Aesculapius played the same part in Greek medicine that Imhotep did in Egyptian medicine. Aesculapius was supposed to be the son of the chief god of healing, Apollo. And Aesculapius was the father of two daughters, Hygieia and Panacea. He became the god of medicine in Greece—an object of worship, and temples were built throughout the country in his honor. These temples were in the hands of religious organizations. The operators were the priests. At the entrance of each of the temples was a statue of Aesculapius, appearing as a bearded man holding a staff about which were entwined snakes—the Caduceus, and that is the emblem of the physician today that we use on our automobiles, on pins, etc., designating the owner as a doctor.

Now all of this was before the time of Hippocrates (460-370 B. C.), so that we doctors are apt to think that Hippocrates singlehandedly changed the whole practice of the time. But this is a human weakness—thinking that one's own crow is the blackest. We find the same situation when we study the Renaissance, a period resembling the Periclean Age, 495-429 B. C. And likewise in the period of the Renaissance we find that specialists in the various fields summoned the names of their own group as the dominant figures of the Renaissance. For example, the artists are apt to think that Leonardo da Vinci, Michel-angelo, and Raphael were the whole show. In medicine we think that Vesalius and his group began the movement; astronomers would attribute it to Copernicus; and philosophers would attribute it to Francis Bacon and René Descartes.

But the fact is that both the movement during the time of Hippocrates and that in the period of the Renaissance were general movements and individuals played only particular parts, each one definite, each one essential. The time of Hippocrates, the father of medicine, was the golden age of Pericles and this furnished the proper environment to enable Hippocrates to systematize medicine and for the priests to specialize in religion.

So we see that up to the time of Hippocrates medicine and religion were scrambled and the activities were centered about the temples, but during the Hippocratic period in Greece, theology, philosophy, and athletics were separated and centered about the temple, the school, and the gymnasium respectively. It was this differentiation, this physical set-up, that enabled Hippocrates to unscramble religion, supersitition, and medicine, and enabled the priests to concentrate upon religion; and thus the crowning achievement of this time was the separation of the combination Priest-Physician into Priest and Physician as distinct individuals.

Following Hippocrates was Galen (A. D. 130-201), who dominated medicine for a period of over a thousand years. It was what Galen had written and not what was discovered by experimentation and observation that counted until the 16th Century, when Vesalius turned to dissection of the human body for a knowledge of anatomy and not to the sayings of Galen.

From the time of Galen until the 16th Century medicine stood still as it were. This period is called "The Age of Coma" in medicine.

After a long dormant period between Galen and the 16th Century, there began an intellectual awakening, an age of experimentation that was destined to shake the intellectual and religious world—the Renaissance.

One of the first preparatory pioneers in arousing this new attitude was Roger Bacon (1214-1294) who championed the view that experimental science was the means of obtaining knowledge.

It is interesting to note that Copernicus and Vesalius each published his one great book the same year—1543—and this may be taken as the birth-year of modern science.

Galileo in 1609 constructed the telescope and also invented the thermometer, discovered the isochronism of the pendulum and the law of acceleration of falling bodies.

William Harvey discovered the circulation of the blood in 1628.

Newton (1642-1727) discovered the universal law of gravitation in 1666 and his *Mathematical Principles of Natural Philosophy*, which described the theory of gravitation as it affects the relations of the celestial bodies one to another, was published in 1687.

Thus the modern attitude of science was established in the period between 1500 and 1700. Of the four great leaders of this period, it is worth mentioning that two were thinkers and philosophers, namely, Francis Bacon (1561-1639) and René Descartes (1595-1650), and two workers and doers—Copernicus (1473-1543) and Vesalius (1514-1564).

Among the many things which shocked the people, as a result of this development, five stand out more vividly than the rest:

1. The Discovery of Copernicus. Revolutionary discoveries in the field of astronomy were particularly calculated to disturb the religious status. It was one of the oldest and best established sciences of that day. There were frequent allusions to it in the Bible. The church made use of it, establishing the periods for many of its activities. The calendar of that day was largely based on astronomy. It was a guide to farmers in connection with planting and reaping.

It is not surprising then, that the publication of the Copernican theory of the earth's movements should upset the religious world.

I quote a statement from W. R. Inge:

"The discovery that the earth, instead of being the center of a finite universe, like a dish with a dish-cover above it,

is a planet revolving around the sun, which itself is only one of millions of stars, tore into shreds the Christian map of the universe. Until that time the ordinary man, whether educated or uneducated, had pictured the sum of things as a three-storeyed building, consisting of Heaven, the abode of God, the angels, and beatified spirits; our earth; and the infernal regions, where the devil, his angels, and lost souls are imprisoned and tormented."

2. Vesalius' establishment of the modern attitude of medicine, namely, going to the body of man for the information concerning man.

3. Harvey's discovery of the circulation of the blood, which did away with the belief of the vital spirits and fuliginous vapors as the basis of human life.

Thus both in the fields of science proper and of medicine there occurred intellectual revolutions. You will notice that two of these shocks were in the field of medicine—the findings of Vesalius and of Harvey. And from this time on medicine aligned itself with science and the breach between medicine and religion grew.

4. This separation continued, and the chasm was at its widest, perhaps, about the middle of the 19th Century, when Darwin advanced his theory of evolution. At the time it was thought this theory would make it possible to explain on mechanical lines the origin and transformation of living species and explain the genesis of psychic life and human society, thus eliminating the intervention of supernatural causes.

5. Then came the work of Pasteur, which destroyed the heretofore accepted theory of spontaneous generation and made possible the discovery of germs and manufacture of vaccines and antitoxins.

I repeat that these tremendous strides in science, beginning with Bacon's observations and culminating in the work of Darwin and Pasteur, gave science an air of independence and a feeling of self-sufficiency.

And at the time "many feared that a man would be educated out of a world of religion into a world of science. That is, that rational research would expel religion and put in its place a world run by natural laws, that is, science." Or, to put it another way, there was ushered in a reign of law which it was feared would put the spirit of man in bondage.

For science through observation and experiment found and recorded the sequence of phenomena, observed cause and effect, and so built up or discovered uniform sequences and systematized these in a body of laws—so-called natural laws which governed the processess of the universe.

This idea of self-sufficiency of science held sway for a time. But it was like a child's toys; these discoveries were new and man knew not how to apply them. A child receives a toy hatchet, or saw, and soon he is scarring and breaking up the furniture, but when he grows older he then finds that these same tools, instead of being used for destruction are used constructively—for building the homes, for other purposes to benefit mankind. And so from a dangerous toy in unskilled hands, science has become a real tool—but not sufficient for every need of mankind.

And so for a generation or more religion and medicine (or science) have come closer together. Now, what caused this reaction from thinking science all-sufficient? Some of the reasons are these:

1. Evolution did not explain all. It was limited. It gave a working hypothesis in biology but not final causes.

2. Science substituted the theory of energy for the atomic theory.

3. Experiments in biology which showed the impossibility of explaining certain facts, such as the phenomena of biological regeneration, by means of physical and chemical laws. The property which fragments of certain organisms have of regeneration of the whole does not permit one to compare the organism to a machine, however complicated the machine.

Now, these and many other advances in science forced upon thinking people a different conception, namely, that

there are *two* fields—one for science where measurement is possible, the other beyond scientific measurement, but no less real, encompassing love, faith, the conception of right and wrong, etc. Men began to realize that science deals with the former and religion deals with the latter.

Thus in contrast to the attitude of self-sufficiency of science of a half century ago, listen to what some of the leading scientists of today are saying:

Only recently, Professor E. G. Conklin, famous Princeton biologist, in his presidential address before the American Association for the Advancement of Science, in its meeting in Indianapolis, said this:

"The greatest problems that confront the human race are how to promote social co-operation; how to increase loyalty to truth; how to promote justice and brotherhood; how to expand ethics until it shall embrace all mankind." But these problems, he said, are problems "for science as well as for government, education and religion."

Compton, Arthur H., Professor of Physics, University of Chicago and winner of the Nobel Prize in Physics in 1927, in his book, *"The Freedom of Man,"* says,

"Science does not pretend to interpret all aspects of life." And further—"Science has found no cogent reason for supposing that what is of importance in a man can be buried in a grave."

Millikan, Prof. Robert Andrews, director of the Laboratory of Physics and Chairman of the Executive Council of the California Institute of Technology; and winner of the Nobel Prize in Physics in 1923, in his book *"Evolution in Science and Religion,"* says,

"The second inference that I wish to draw from my review of the growth of modern physics is that there may be some danger that we may not ever yet have learned to avoid the blunder made by the physicists of the nineteenth century. The blunder consists . . . in the assumption that our feeble minds understand completely the basis of the physical universe."

Eddington, Arthur, Professor of Astronomy, Cambridge University since 1914, and author of many books, says in *"Science and the Unseen World"*:

"Dismiss the idea that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed."

I have discussed the attitude of science in general because medicine is just a particular phase of science. It is, in essence, the application of the findings of physics, chemistry, biology, and psychology to the human mind and body.

Now, turning more specifically to medicine, to the recent experiments of Pavlof including such observations as the sight of food causing secretion of the digestive fluids, attractively prepared foods increasing the flow (and the reverse)—and the more recent experiments of Dr. Crile which show the effect of such mental states as fear, anger, and anxiety upon the functioning of the human body. These have forced acceptance of the idea of the relationship between mental attitudes and emotions and the bodily reactions.

We know beyond a doubt that mind influences body, that body influences mind. In other words, there is a close, an indissoluble, partnership between mind and matter.

And so, without taking time to trace this convergence step by step, let me sum up with the general statement that religion and medicine have come to occupy a relationship so close that they are now considered complementary one to the other. And this is to the advantage of both.

In conclusion, let me quote briefly from a few eminent physicians in substantiation of the general position I have tried to state. Of course the quotations chiefly concern neurological conditions.

Dr. C. G. Jung of Zurich, an internationally known psychoanalyst, writes in his latest book—published in English under the title, *"Modern Man in Search of a Soul"*:

"I should like to call attention to the following facts. During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated

many hundreds of patients, the larger number being Protestants, a smaller number of Jews; and not more than five or six believing Catholics. Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

Dr. John Rathbone Oliver, the eminent Baltimore psychiatrist, and author of many books—I quote his book "Fear":

"So far as my experience goes, the people who do not seem to be assailed and poisoned by fear are those who believe and practice the Christian religion. And by the Christian religion I don't mean a religion man-made, or man-given, but the Christian religion as it was established and delivered by twelve eye-witnesses by a Person who was both God and Man—a Person who did not merely live in Palestine hundreds of years ago, going about doing good and then disappearing forever to some immeasurably distant Heaven, but who is, by means of His own appointment, still present on earth—who still walks with men, who still has earthly habitations where He may be found, and who is more intimately united with those who follow Him now than He ever was during the days of His human life in Galilee. I tell you that people who believe and practice the religion that centers around this Personality seem to have an antidote against fear. At any rate, I never see them,—Don't misunderstand me. I'm not asserting that this form of religious faith is objectively true. I'm not saying that I accept it myself. I am simply putting before you a definite fact, a fact as clearly proven to me as any other fact of my long professional experience."

"Doctor Henry C. Link, another noted psychiatrist, has this to say. I quote from his recent book, *"My Return to Religion."*

"I found it a great help in counselling people to be able to reduce a set of scientific or at least partly scientific facts to a few, simple, practical precepts. The frequency with which these precepts resembled the teachings of religion impressed me increasingly as time went on until, finally, I found that I had adopted a large body of religious beliefs most of which I had discarded twenty years ago.

"Although I had not attended church more than twenty times in twenty years, I found myself frequently including in my recommendations to individuals that they take a more active part in church work, or join a Y. M. C. A." or other religious organization."

During the years 1933 and 1934, the Adjustment Service of New York City, gave psychological examinations to 15,321 unemployed men and women. Concerning this I again quote Dr. Link:

"I was one of the special advisors in this project, and was also responsible for the planning and supervision of a statistical study of ten thousand of the examinations made. These ten thousand individuals were given a total of 73,226 psychological tests and a comprehensive personal history of each individual was recorded. Since it was just at this time that I began to be aware of the significance of religion in the lives of people, I was able to compare my experiences in individual cases with the mass results made possible by this enormous project. One of these findings, not published in the report, was that the individuals who believed in religion or attended a church had significantly better personalities than those who did not."

Again from Dr. Link:

"My rediscovery of religion was inspired by the intimate study of individuals, and their problems reflected the characteristic influences of American life. Where in quest of a vocation, economic security, social satisfaction, or a happier marriage, their salvation lay in the more effective attack on life and society and yet an attack inspired by a truer and more practical set of ideals."

In recent years we have been hearing much about security; but there is no security for the individual equal to an abiding faith in the eternal verities of the Christian religion.

From the early dawn of our civilization the divine spirit in man has struggled with things material. The paths well worn, reaching from darkness, confusion and conflict are now converging toward the Source of All Light. Under this illumination, practical religion and practical medicine, march confidently, each supporting the other, toward union and Truth.

Education For Christian Culture in America.

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(*Published simultaneously in Southern Baptist College News and Views*)

Never, I suppose, since Cain and Abel went to school at their mother's knee have so many people had so much to say on the subject of education as today. We are possessed with a passion for educational reconstruction, for ripping up pavement which has just been laid before it has had time to prove its worth. Naturally this agitation is disturbing to honest teachers and parents alike.

The process of education is not limited to assimilation of the content of books and the passing of courses; it is the development of an attitude toward individuals, the community, and the world in which one lives. A man of character may be desirable as one who has developed *a will to do right, and also, a will to oppose evil.* While our schools, homes, and churches seem to be developing many who have the will to do right as far as they are personally concerned, there seem to be far too few good people who are today willing to oppose evil. Teachers and parents, lest they fail, must through this creative art, produce individuals who will be discontent with all that is evil, unjust, unfair, and unbalanced, and who will fight to the last ditch for that which is right.

In contrast to the point of view in totalitarian states, liberal education in a democracy is the creator, and not the slave of the state politic. Through the process of exploration and discovery in relation to particular culture patterns, we arrive at our Gibraltars of righteous living. Our educational storms can only be calmed by the application of the oil of spiritul values as pronounced and demonstrated by the Master Teacher.

One of the great problems facing teachers and parents today is that of understanding the youth of this generation. The comment is often made that the "The youth of this generation are different," "They appear to be lost," "They lack orientation and perspective." Such observations are correct—children of to-day differ from their parents more positively than has ever been the case in one generation in the history of the world. The reason is not biological but environmental. Nature has not played a trick. At birth the children of this generation were potentially the same as their parents with possible small variations.

The reason for the difference in youth today is the difference in the environment impact. Adults of a generation ago understood their children, because their children, in a great majority of cases, were the product of the same biological stream, and also of the same type of environment. Social and economic circumstances were the same both in essence and degree. Father and son walked, worked, talked and played together. Today, son rides, has no work to do, and has the radio to which to listen and is amused by motion pictures or other commercially devised entertainments. Whether any other generation shall ever witness such changes in the social order as we have experienced since the World War, time can only prove, but children shall always be subject to changing patterns of culture.

Such social changes have always led to changes in educational objectives and procedures.

American education has passed through four eras from the standpoint of its basic objectives. The first period was the education of the seventeenth and three-fourths of the eighteenth centuries, (1607-1776). Education was motivated by a conservative religious idealism. The elementary schools had a narrow curriculum of the three R's with the *New England Primer* as the basic text. This volume was principally made up of Scripture quotations and Biblical stories re-told. Thirty-five per cent of the content of this text was direct quotation from the Bible, sixty per cent was

based on Biblical material and only five per cent was non-Biblical. School days were devoted to the singing of hymns, prayers, reading, and lectures on spiritual and moral conduct. A very high percentage of the teachers were ministers. Higher education of that period was centered in such institutions as Harvard, Yale and Brown, the charters of which show the religious purpose of their establishment. These institutions were organized for the training of Christian ministers in order that the young colonies might have the spiritual interpretation and the leadership of educated men. The work of these schools produced such men as Jonathan Edwards, religious statesman and president of Princeton College, and a galaxy of great men too numerous to mention. One marvels today at the integrity of character, the moral and spiritual courage and vision of the men of that period until one recognizes the efforts of instruction in moral and spiritual idealism. The *McGuffey Reader Series* which followed the *New England Primer* after some years as the most popular readers of American education were written by a Presbyterian minister and were filled with Biblical, moral and ethical lessons. In contrast with the content of these materials, a recent survey of thirty readers prepared for the public schools and in current use today showed that only one and four-tenths percent of the content of these readers deals either directly or indirectly with Biblical material.

The second period in American Education began with the Revolutionary era when a new emphasis was placed upon education, namely, a patriotic emphasis based on the moral obligation of the individual as a citizen of his country. This period lasted from 1776 to 1880. The task of molding the thinking of the people of the land as the citizens of a young and growing nation became the supreme passion of schoolmasters and statesmen alike. The Louisiana Purchase, the War of 1812, the controversies connected with the Annexation of Texas, and the War between the States kept the fires of patriotism at white heat. The product of such

national issues and crises is seen in lives of Horace Mann, Thomas Palmer, Henry Barnard and George Peabody.

The third period in American Education lasted from 1880 to 1918. When the flames of the Civil War had died away there developed a growing consciousness of the fact that hate and a spirit of sectionalism were brooding over the hearts of men. The schools again changed their chief emphasis, now trying to develop a spirit of culture and the appreciation of the racial and artistic heritage of our people. The influence of such men as Charles Eliot, William Howard Payne, the Lindsleys and others was felt in this period.

The fourth period followed the World War which revealed the inefficiency of the people of our land in so many phases of the practical and material realms of life. The *motif of utilitarianism* was instituted and with the coming of power machinery, rapid transportation, and inter-communication, the zeal for the preparation of individuals to fit into the scheme of things began and continues today to dominate the educational program.

Faced with this situation, we have the option of becoming pessimistic and critical of present conditions and crying for the touch of a vanished hand, and the sound of voices that are still, or to rise and "take arms against a sea of troubles and by opposing, end them." While the present scene is filled with many distressing and dismal pictures, we take hope. We know that children are the result of biological inheritance with the possibility of good traits of character. At birth they are no worse than we were. Probably in terms of inherited potentiality they are superior to any generation ever ushered into an increasingly confusing world. We have an abundance of faith in the potential efficiency for the development of spiritual and cultural character of the youth of today. Certainly youth cannot be blamed for the conditions that are existent in the world today. They rightly look at them as the result of the living and thinking of adults. Social customs and practices, religious life and cultural patterns, must of necessity

be accepted as representative of the sanctions of the majority of the adult members of society.

Into this situation comes a new-born baby. He may not care particularly for the type of home in which he arrives, but he is likely to remain there just the same. The kindergarten may not be at all to his liking, but if the community has set up a kindergarten and any other communities endorse the kindergarten, the chances are that he will get all that the kindergarten has to offer. It may be that the reading matter which is placed in his hands or which is available in the public library or the rental shelf in the drug store, is not the type of reading material which he would prefer, but eventually he is very likely to crave reading matter quite similar to that which was first placed in his hands.

He may prefer a movie such as "Penrod" or "Robin Hood," and yet if he has an opportunity to see a picture of this type only very rarely while he sees dozens of pictures of other types, he may finally prefer the type which is least desirable. Thus the procedures which shape the life of the child might be multiplied indefinitely. And, practically all of these procedures involve conformity to adult-formulated standards for home life, school life, and church life, to which children are led to subscribe.

Our homes, our schools, our churches, our newspapers and magazines, our moving pictures are what they are because of adult sanction. They can be changed almost over night should the majority of adults decide that they should be changed. Youth cannot be held responsible for the factors of environment which certainly must contribute their full share in determining what the attitudes and ideals of youth should be.

Some of the negative character indices that have been found over a period of time which are thrown in the faces of youth of today and which may be taken as a fair sample are as follows:

1. "Slowness of justice in the courts."

2. "Unusual and startling criminal tendencies of the times."

3. "In one state, . . . there was only one murder sentence out of 678 killings."

4. "Two million arrests per year, 500,000 convictions, over 200,000 criminals at large in the country."

5. "Recorded cases of the American Bar Association show that a burglar has thirteen chances to escape to one chance to conviction. Cost of crime placed at three and one-half billions of dollars per year."

6. "The public refuses to believe statistics because it hurts too much."

7. "Destruction of church, home and school government."

8. "At home, children get everything but companionship, religious and moral training, and the example of right living."

9. "Drinking is common in the homes of the well-to-do."

10. "Eighty percent of the population in reformatories and corrective schools come from broken homes."

Reports from juvenile courts show that forty percent of delinquent boys, and fifty percent of delinquent girls come from broken homes. In a study made under the auspices of the Russell Sage Foundation, it was found that among young working girls the most telling cause of delinquency is the comparative disintegration of the home. The Chicago Juvenile Protective Association asserts that much delinquency among girls is due to the moral behaviour of their parents and that many girls leave home because of bad environment. The Massachusetts Division of Mental Hygiene, after the examination of four hundred problem children, claims that in most cases where the home failed the child, *it was not through poverty but for spiritual reasons.* Of the children studied, ten percent were unloved or unwanted; eighty percent received no training from parents on what constitutes right and wrong behaviour. Of 7,575 children in thirty-four state reform schools 29.6 percent were from

families where a divorce or desertion had taken place; 33 percent had one parent dead; 38 percent came from homes demoralized by drink, vice or crime.

A recent investigator of juvenile crime found that from a total of 2,593 delinquent children 1,569 came from broken homes—either both parents dead; or one parent dead; or parents divorced or separated; or one or both parents vicious or criminal or seriously defective.

Wallinstein studied the incidence of broken homes among children of different racial stocks. He found that of several groups the incidence is as follows: Negroes, 53.4 per cent; North European, 21.9 per cent; Latin, 16.6 per cent and, Jewish, 11 per cent. It will be noted that the two groups of which the population of the South principally is constituted are the two groups with the highest incidence of broken homes. The Negro child of the South cannot be expected to appropriate the culture and education of the region as at present afforded under the handicaps with which he contends.

Another problem facing the home and school is the misinterpretation of the concept of self-development on the part of the child. This applies to the school and the home alike. While growth comes from self-expression, proper care and nurture are necessary for balanced growth and development. Restraint is necessary for the development of self-control and until self-control has been established in the individual child restraint must be exerted by an outside force, namely the parent or the teacher. Soft pedagogy has led to the omission of programs of regimentation of the conduct of the individual essential in the development of character.

There is a need for love, kindness, and sympathy and they must be found in good homes and schools. But, there must be coupled with these a demand for a proper respect for authority which may only be developed when restraints are functional. The three cardinal principles of character education are, and always will be, (1) obedience, (2) re-

sponsibility, and (3) respect. These concepts are the foundation stones of virtuous living. When home, school or church ceases to give proper emphasis to them, liberty will give way to license, and license to degeneracy and degeneracy to self-destruction.

The dangers that surround the youth of our land today are not ignorance, superstition, lack of opportunity, or lack of education. They are surrounded by dangers always far more subtle than these—dangers in the realm of moral, ethical and spiritual conduct.

In the olden days ministers preached about sin and its punishment, at least occasionally. The love of God and the love of fellow men were not overlooked in the sermons and songs of those days, but the emotion of fear was cultivated and used to a reasonable degree.

In the old-time church, there was at least a reasonable admixture of fear along with the beautiful doctrines of love. It seems that in the church of today the philosophy of religion has almost done away with sin and its unhappy consequences.

The songs in the church hymnals of the present time are given over almost wholly to that phase of religion which emphasizes love and compassion. The hymns that have had to do with sin and its punishment have been largely eliminated, and so the church in many cases, at least, has cast aside the emotion of fear.

May we direct your attention briefly to the apparent attitude of many of our institutions of higher learning. We believe that many of them are following the behaviorist philosophy which believes in doing away with all emotions. They vent their particular distrust upon the emotion of fear. They want the child de-emotionalized in so far as fear is concerned.

Within the last few years the city superintendent of Boston printed a pamphlet for all of his teachers. In this the teachers are very definitely directed as to the manner

in which they are to proceed to de-emotionalize fear out of the minds of the public school children of Boston. Picture our child coming from home, the school, and the church, assuming that he has church relations, unafraid of God, man or the devil.

In our mechanized age and under the overpowering influence of power machinery we seem to have forgotten the real function of higher education and also of high school education. When we read of a high school in New York that has an anuual enrollment of 13,000 pupils and 425 teachers, we wonder if we are not in the business of putting more and more children through an educational machine rather than that more and more education is going into boys and girls. In the case of large higher educational institutions enrolling more than ten thousand students per year, more boys may go through college, whereas in the case of the small college it is possible to conceive that more education may go into the boys.

It is here that Christian educational institutions have a peculiar and a fundamental contribution to make to American culture. With the centralization of control in public education throughout the nation, as well as the world, the supreme opportunity of a demonstration of the teaching of the ideals of Christian democracy is knocking at the door of Christian education.

The privately endowed institutions of higher learning are devoting their resources to research in highly specialized scientific fields and professional training. It is not only an opportunity, but, rightly seen, it is a grave responsibility resting upon our Christian schools to demonstrate the true function of democracy in education for leadership in the impartation of a high moral, ethical, and spiritual type of culture.

Out of the educational chaos that is ours, two or three voices more audible than others are calling for attention.

What then, specifically, is the opportunity and the responsibility of the Christian education program? First, there

is a need of a clear demonstration of the effectiveness of Christian education in developing and maintaining cultural, moral, and spiritual security. We have heard much in the last decade of the need of economic and social security. But men "cannot live by bread alone." As a matter of fact men cannot live peaceably or build securities of the type mentioned on false foundations, or without the foundation of well-charactered living. So long as men struggle to attain economic security but do not have moral and ethical character enough to resist the temptations to steal, bribe, extort and pilfer in order to have these things, the circle will indeed be a vicious one. We must demonstrate a balanced program of education for rich living through the right relation of the home, the church and the school. The school cannot attain its goal without the support of a balanced home and church emphasis. Neither can either of the other institutions expect to function properly without the balancing influence and emphasis of the other two. The character and tone of any state is dependent upon the co-ordinated emphasis for righteousness by the three primary institutions on which the state is premised. Thus the compass may be boxed and the hope for the future be realized.

The second voice that is heard is that we are producing well informed open-minded individuals who are trained in the techniques of research, seeking for more information, *but unwilling to risk their judgment.* What is needed is the type of manhood that not only knows something, but believes something.

Our Christian schools must develop individuals who have a positive working and growing conviction of their own about the eternal verities. Though many of our finely spun scientific theories have not been proven, *truth* has not changed since the beginning of time. The ten commandments constitute valid bases for the avoidance of evil practices as definitely today as they did in the lives of the nomadic tribes of Irsael. We are in danger of committing the reverse of the error that the disciples of Confucius did. He taught his

seventy students that they were to revere that which had been proven to be true from ancient times. Later his disciples said that they were to revere that which was old because it was old. We have a tendency today to discard that which is old regardless of its truthful character. Let our youth today be trained to make up their minds, appropriating all within the heritage of the race that has been proven to be true, with souls that are stabilized with intelligent certainty and faith—the faith of the fathers.

The third voice that seems to be calling to the Christian forces of America today is a demand for the positive expression of the tenets to which they hold. Men of action are needed. They are needed in high and low places alike. A false interpretation of the ideals of democracy has led to a leveling down to a low average of ability, power and expression the personal qualities of our people. To be sure we believe in equal educational opportunity and that all men are born free and equal. But these concepts do not imply identical elements. As a matter of fact, Jefferson, in his famous doctrine, was speaking only of political equality and we have misinterpreted through its general application this principle of political democracy.

Our educational procedure must recognize the individual and personal factors as the major elements in selection and guidance of students. "To rub brain with brain," said the sage, "is the very best form of polish." The quality of this polish, however, will depend upon the quality of the individuals with whom a student or a faculty member comes in contact. Christian education does not have the responsibility of educating all the children of all the people. Carefully selected student bodies from Christian backgrounds, if given carefully selected Christian culture, will produce men and women of Christian leadership.

These concepts and issues in relation to the fundamental co-operation of the home, the school and the church are not so many tricks to be toyed with, or cultural rabbits to be pulled out of a hat of social reclamation by some master

magician. Nor are they a golden wand that will conjure up a "sesame" which will unlock the doors of a new Utopia. They seem to be, rather, pages out of the Book of Life, once carried in the hearts of men, but lost awhile, which, if rediscovered in the cleansing of the temple of human and divine relationship and learned anew, will bring peace and joy to the hearts and lives of all who may walk in their pleasant way.

Expository.

The "First Baptist" Church of Jerusalem.

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Baptists delight to trace their descent from the early Jerusalem church. This might be charitably described as "pardonable pride" were there present in Baptist ranks a more earnest effort to be like the mother church. The claim that we are descendants of the Jerusalem church places upon us the necessity of accepting the patterns of life adhered to by that church. There is not the obligation—there was never the obligation—to attempt to *reproduce* the Jerusalem church, but the same principles that guided its life are those that should guide us.

There are characteristics of modern Baptist life which give us basis for the claim that we are descendants of the early Jerusalem church, notably our democracy, our insistence on the necessity of repentance and regeneration in salvation, our emphasis upon the efficacy of the death of Christ and the power of the resurrection and our practice of the primitive mode of baptism. Even so, there is a growing need for more of the conviction and ardor of the early church concerning these matters. It is not these characteristics of the early church, however, upon which we may most profitably dwell, but upon others, which, in contrast with certain weaknesses in modern Baptist life, reveal that we have departed from the New Testament model. These characteristics of the Jerusalem church to which Baptists should give renewed attention are: (1) its vital evangelism; (2) its comprehensive teaching activity; (3) its doctrine and practice of the stewardship of possessions. These were all vital factors in the life of the early church. Each was significant of the quality of the life of the group; each was related to the other; each was a part of the whole.

Before the study is begun of these three vital elements in the life of the early church let it be said with emphasis of the Jerusalem church that in the beginning (1) it was an organism, not an organization; (2) its life was spontaneous. These facts testify to the validity of its practices. Institutionalism had not yet arisen with its sterilizing and constricting influences.

Taking the accounts of the primitive church found in the second and the fourth chapters of the Acts as the basis of study let us consider the three outstanding characteristics referred to.

I. Its Vital Evangelism

We read that about three thousand souls were added to the church the first day. Later the number of men came to be about five thousand. The addition of those people did not come as the result of pressure or of a planned program. Peter arose to defend the disciples against the charge of drunkenness and proceeded to proclaim that God had fulfilled Joel's prophecy of the universal giving of the Spirit. He then went on to charge his hearers with the murder of Jesus, boldly proclaimed the resurrection and exaltation of Jesus and in no uncertain terms called for the repentance of the people. The three thousand "having received the word were baptized." This evangelism was *vital* for these reasons: (1) The Holy Spirit used this simple, direct call to repentance in which the preacher stressed the redemptive power of the cross and the great reality of the risen Christ; (2) the group which proclaimed this message through its spokesman Peter was itself possessed with the message—it was a case of life begetting life. Further evidence of the vital nature of this evangelism is seen in the statement: "And the Lord was adding together those being saved daily" (Acts 2:47). Let us observe: (1) The Lord did the adding; (2) those added were saved people; (3) there was daily "adding"—this was "perennial" evangelism; (4) there was assimilation of those saved to the life of the group. The

Greek pharse *epi to auto* here means *together,* so we translate, "The Lord was adding together those being saved (that is, together with the group of disciples). The "togetherness" of the group was not destroyed by the additions. We have only to recall our modern methods of evangelism to recognize the contrasts. At once we must admit that our dependence is largely upon "pressure evangelism," the evangelism of plan and program; that often the life of the group in the church does not match the fervor of the message of the spokesman; and that often assimilation of new converts to the group never takes place.

This brings us to the consideration of the next important characteristic of the Jerusalem church:

II. Its Comprehensive Teaching Activity

We noticed that the evangelism of these early disciples was followed by an assimilation of the new converts to the life of the group. This assimilation was more than a figment of the imagination of the author of the Acts. Evangelism was implemented by teaching that aimed at making true disciples of every convert. The gospel of Christ aimed at wholeness of personality, maturity of character. Jesus had come to give abundant life. Now here was a group of his men, unlettered in the schools and unlearned in the world's philosophy, creating under the guidance of the Holy Spirit the first school of the Kingdom after Jesus, a school which contemplated the outfitting of every man who came to Christ in the fulness of Christian experience. Here was a school which regarded a man as a whole and refused to split him up into heart, mind, soul, body, assuming responsibility only for his soul and leaving the rest of him to the world. This Jerusalem church assumed responsibility for the whole man, and in this it was true to Christ.

We read (Acts 2:41, 42): "And there were added in that day about three thousand souls; and they were adhering closely (giving strict heed—*proskarterountes*) to the teaching (*didachē*) of the apostles, and to the fellowship (*koin-*

onia), to the breaking of the bread, and to the prayers." Note the elements in this comprehensive program of teaching and learning: (1) The *didachē* of the Apostles: facts concerning the life, person, death, resurrection and teachings of Jesus Christ, taught by men who had been with him. (2) The *Fellowship.* The new disciples were adhering closely, giving strict heed to the brotherhood. This can only mean that the new converts were led to understand and experience the love that bound the group together. (3) The *Breaking of the Bread.* The new converts were taught the deep significance of the Lord's Supper. The ordinance became for them an experience. (4) The *Prayers.* This was corporate communion with God, perhaps practice in worship and group prayer.

Here was a "program" of training that aimed at head, heart and soul! Consider our means of assimilating and training new converts today. We rely chiefly upon (1) the sermon, (2) the Sunday-school, (3) the young people's organizations. We can only indicate the inadequacies of these, admitting freely of course that each has its place and that each is important. The sermon is inadequate as an effective agency for the teaching of new converts because (1) it is formal: (2) it is "inspirational;" (3) its subject matter is frequently isolated from the main body of Christian Scripture and often fails in presenting a connected course in Christian discipleship; (4) insufficient time is afforded by the sermon to accomplish adequate results in the impartation of Christian truth. The Sunday-school and the young people's organizations may be said to be inadequate in their programs of Christian training for the following reasons: (1) They provide insufficient time for what is needed; (2) the subject matter of the teaching is too much "about" Christ and the Kingdom and not enough teaching of Christ and the Kingdom; (3) teachers and leaders too often are themselves ignorant of Christian truth; (4) the programs call for too much activity inside the church and not sufficient practice in discipleship on the outside; too

much religious energy is dissipated in church activity, insufficient energy is given to actual service in the world.

What is the remedy for the weaknesses in our modern church life? It is difficult to suggest specific remedies, but certainly we must somehow make of our churches "schools of the Kingdom" which are at the business of making Christian disciples seven days in the week. Perhaps one of the reasons explaining the thoroughness of the early churches was the fact that each church had a plurality of elders or bishops. But in so far as the primitive Jerusalem church is concerned the explanation of its great concern for the training of new converts is to be found in its intense conviction of the importance of the Gospel message and its fidelity to the principles and methods of Jesus.

III. The Doctrine and Practice of the Stewardship of Possessions

We read: "And all those who believed had (or held) together (*epi to auto* again) all things common, and their possessions and goods they were selling and were dividing them to all, according as anyone was having need" (Acts 2:44-45). Let it be observed at the outset that it is not here stated that these early Christians sold *all* their possessions. They were holding their material possessions as a trust for the fellowship to be used as the needs of the poorer members of the group demanded. This was a spontaneous expression of the life of the group and of the power of the love exemplified in the death of Christ. It was Christian stewardship in its purest form. That these Christians were not living a communal life is indicated in verse 46 where it is stated: "daily continuing steadfastly with one accord in the temple, and as well (*te*) *breaking bread at home,* they were receiving their sustenance in gladness and singleness of heart."

Now let us read the additional description of the life and activity of this church in Acts 4:32-35—"Now heart and soul of the multitude of those who believed were one, and not

a single one was saying that anything of his goods was private (*idion*), but all things were to them common. And with great power the apostles were giving the witness of the resurrection of the Lord Jesus, and grace was great upon them all as well. For there was not a needy one among them. For as many as were possessors of farms or who owned houses, selling were bringing the proceeds of the things sold and were placing them at the feet of the apostles. And they were dividing to each one according as anyone was having need."

Let us observe concerning the life of the primitive church as thus described these facts:

1. The close connection between the practice of selling possessions and (1) the oneness of the spirit of the group—heart and soul of the disciples were one *and* not a single one was claiming that his goods belonged exclusively to him: (2) the power of the apostles' witness—all things were to these people "common," "*and* with great power the apostles were giving the witness," etc.; (3) the grace that was great upon them all—"*for* there was not a needy one among them."

2. The early Christians were not selling all of their possessions, as had been said, nor were they required to sell all their possesions. Later is given the example of Barnabas who sold a field and brought the proceeds to the apostles. Barnabas doubtless owned other property in far away Cyprus. Also it is to be recalled that Peter said to Ananias: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5:4). These early disciples did not regard their possessions as their own; they thought of them as belonging to God and the fellowship, and as they were moved they sold them and brought the proceeds to the apostles who divided to the poor as the need arose.

3. The responsibility for "wealth sharing" fell upon those who were the owners of property. Love of the fellowship, and the spirit and teachings of Jesus led them to take what

appeared to be a radical attitude toward the possession of property.

4. The church permitted not a single one of its members to remain in need.

Here is Christian stewardship in its primitive but purest form. Here is Christian wealth-sharing. Here is a definite acceptance of responsibility by the church for the physical welfare of its members. The Christian community considered a man as one for whom it was responsible, mind, heart, soul, body! Surely they took Jesus at his word when he said, "Lay not up for yourselves treasures upon the earth," and "Seek ye first the Kingdom and his righteousness, and all these things shall be added unto you."

What can we say of the doctrine of stewardship as held and practiced by us today? (1) Do we not think of stewardship largely in terms of the Old Testament system of tithing? (2) Have not the churches about gone out of the business of genuine charity? "Fellowship" offerings for the poor, taken at the observance of the Lord's Supper, and sporadic assistance to individuals here and there about exhaust our efforts in the direction of caring for the unfortunate of our membership. We delegate to the Government, the Community Chest and the Red Cross the care of our own. (3) For the most part our men of wealth keep their great houses and immense holdings and give small sums to the church. Some even withhold living wages from fellow church members who are their employes. Millions of dollars that might work for the cause of Christ are idle or are allowed to be wasted.

And so we of the church which claims descent from the primitive church find ourselves rather powerless to emulate the first great fellowship, while a world teetering on the brink of ruin because of its selfishness and materialism stands sorely in need of the witness that a return to the spirit of the beginning would produce. We long for a revival of religion. Perhaps it will come when we become more like the First "Baptist" Church of Jerusalem.

Facing Pastoral Problems.

PROFESSOR GAINES S. DOBBINS, Editor

Mental Growth and Conduct—Public Responsibility.

A Paper by A. C. Reid, PhD., Wake Forest College.

Read to the Phillips Brooks Club, Duke University, February 7, 1938

It has been indicated that you desire a plain statement concerning the human mind and the relation of thought to conduct. This address consists of two intimately associated parts: first some conditions involved in the growth of the mind; second, an effort to point out and discuss briefly some present situations that mould the thought of our people.

1. The Growth of the Mind

You strongly suspect that one's mind and habits of thought and conduct are acquired. You therefore ask how one comes to think and behave as he does.

Let us, as a working premise, define one's mind as the sum-total of his states of consciousnes as experienced during his lifetime. A state of consciousness is one's mental experience at a given moment, a specific now. A state of consciousness, whether simple or complex, may be regarded as a Janus-like phenomenon which is intrinsically, at the same time, both experience and awareness of experience. For present purposes it may be said that these states of consciousness begin at birth and end at death, and that they comprise the sum-total of one's thoughts.

We usually regard physical objects as composed essentially of one or more chemical elements. Descriptive psychology now recognizes the existence of three types of elementary mental phenomena, namely, sensation, image, and

affection. Sensation is the mental correlate of sensory stimulation; image is the characteristic element of imagination; affection is the substance of feeling. It is through sensation, that is, by means of colors, tastes, sounds, odors, pressures and such, that one is able to be aware of his physical environment. It is, in so far as any one now knows, through sensory experience alone that transfer of thought from one individual to another is possible. It is by means of image, that is, through data stored up in the mind and recalled on occasion, that conscious memories are possible. The origin of image is to be found ultimately in sensation. The affective process appears only in association with sensation, image, or some complex state of mind. It has two qualities, pleasantness and unpleasantness. Where the affective process appears, it colors, so to say, other mental states by making them pleasant or unpleasant.

If we assume the existence of these three elementary types of consciousness, certain considerations follow. Permit me to specify in simple terms four general facts.

1. One's mind consists essentially of these elements which are acquired during his lifetime. Let us turn to chemistry for an analogy which is clear, although not beyond question. Chemical compounds consist of elements which have become united under certain conditions. For illustration, water is essentially hydrogen and oxygen; salt is sodium and chlorine; nitric acid is hydrogen, nitrogen, and oxygen. Similarly, a chair, an orange, a cigar, distance, and time are, psychologically, composed of the so-called mental elements. Moreover, just as physical objects are not composed of the void, so thought neither originates from nothing nor occurs in a vacuum. Let us carry the analogy further. Nitric acid cannot be formed without the presence in the right relationship of each one of the component elements. Likewise, the normal mind requires the various senses and image and affection to function normally. If, for illustration, one had no imagery, sensations would likely have little, if any, meaning; and one who had no feeling,

that is affection, certainly would not be regarded as normal. One can no more think except in terms of combinations of mental data than the congenitally blind and deaf can think in terms of colors and sound.

2. Mental data inevitably become associated with each other. Mental phenomena as definitely detest isolation as nature abhors a vacuum. The mind is not composed of data existing as separate phenomena; it is no stream of shot. States of consciousness invariably become fused with each other. The beats of the metronome or the ticks of a clock, for illustration, naturally become tied together. Likewise, red does not stand alone in consciousness; through association it becomes red apple. A tone thus arouses imagery of an organ, the Chapel, the quadrangle. We may say, then, that a child at birth does not possess the meaning apple, piano, good, evil; he does by heredity possess capacity to learn; such meanings are acquired in time through experience. More generally, one's moral and ethical standards, one's aspirations and ideals, and one's culture are derived basically through combinations of acquired mental data.

Now, mental association operates toward several ends. First, as has been stated, it gives meanings. A sound means bell only when other data become associated with the tone. A color experience meant toy to my little girl, then other associations were formed which gave the meaning dangerous copperhead. A siren now means to me fire, cotton mill, police patrol, shrine ceremonial as first one and then another type of association becomes linked with the sound. Secondly, association makes possible the formation of new mental data out of, so to say, the old, as when an architect who, having in mind numerous images of buildings which he has observed, constructs in his imagination a new and different image. Again, it is as when one uses the letters of the alphabet to form new words. Now, an interesting fact here is this: the alphabet is not consumed; the images are likewise not consumed by use, but are retained along with the new images that are formed. This explains

why a single thought or idea may come to occupy such a large place in one's mind. A little leaven can leaven the whole lump; and, psychologically, the leaven may be beneficent or malignant. This is no mystery; you have observed how it works. Thirdly, the associations tend to become permanent. Call it memory, habit, or what you will, when associations are made and reiterated they tend to become fixed. For illustration, recite the alphabet, as you have learned it, from A to Z; then recite it, as you did not learn it, from Z to A. Think of the habitual interpretations one makes. Examine those experiences that please, or displease, for feeling is no exception to the law of association. One dislikes orange juice because years ago medicine was administered to him in orange juice. One fears water, or a high place, or a moth, or a woman with red hair because of some experience had in infancy. And just as one rarely recovers from such phobias, so it is almost impossible for an adult's established associations to undergo marked alteration.

3. An intimate correlation of mind and body becomes established. A great deal of confusion has resulted from our persistent efforts to separate body and mind. One would as well admit that no such division has actually been made. This is no surrender to materialism, nor does it imply the reduction of one to a condition of mind. It may be that one is a monism, an X, of which mind is one aspect and body another. However that may be, one does know that one cannot justly ignore the role one's body plays in the development of one's mind. Moreover, the tendency to characterize the body as intrinsically evil is unwarranted; that opinion is reducible to an escape mechanism which is employed to camouflage ignorance or to avoid responsibility. Common honestly demands that one take into account the sense-organs, with their astonishing sensitivity; the nervous system, with its vast complexity and plasticity; the endocrines, and the other glands which are so powerful in their influence; and even the digestive tracts which claim so much

of one's time and interest. Two considerations here claim our attention.

First, thought is an active existence which tends to express itself through body. One is reasonably safe in saying that every thought that implies action to some extent expresses itself through one's muscular system. Apparatus attached to one's lips or throat gives evidence of muscular activity whenever one thinks of uttering a word. One may suspend a light weight by a cord held in one's hand; and, although one at first holds the arm still, if he thinks of the weight as describing a circle, it will soon move in a circle. With the exception of reflex acts over which one has little control, one's conduct is a consequence of one's thought.

Secondly, the organic correlates of mind tend to become habitual and fixed in their appearance with mental states. Let a child become afraid of the dark, cry, and require that a light be left burning in the nursery; then see what he will demand the next night. Permit one to undergo some morbid experience; the chances are that the delicate organic structure will be so modified by the strain or shock that it will never recover. Let habits of speech or conduct become established, and it is highly improbale that they will ever be eliminated. You have seen such effects—good and bad—and you know how nearly impossible it is for a person to change such well-established modes of mind-body activity. Yet one clergyman is reported to have said publicly that, if a chronic drunkard whose stomach was burned out by liquor were converted, God would immediately remove the craving for drink and provide a new lining for the stomach! And many others seem to feel that a complete transformation of the habits of mind and body may occur when one shakes hands with the preacher under the duress of a religious assembly.

God is not mocked. If we study human beings as we find them, we can observe the operation of forces that are not set aside by the wave of a hand or through the rise of mere sentiment. One does not have to agree fully with

Omar, but, in reflecting upon the serious facts of psychological development, one would do well to ponder these lines of his:

> "The Moving Finger writes; and, having writ,
> Moves on: nor all your Piety nor Wit
> Shall lure it back to cancel half a Line,
> Nor all your Tears wash out a Word of it."

Character is no accident; nor, whether good or bad, is it easily reformed. An adult's habits of body and mind are well established, and their general nature is frequently very obvious. Is there any wonder, then, that Gilbert Stuart, when he saw Talleyrand, remarked: "If that man is not a scoundrel, God does not write a legible hand." Twenty years ago I saw John R. Mott; reflected in his face was that which "I would fain call master."

4. The individual's development largely determines which part of his environment interests him and controls him. That one is influenced in thought and conduct by one's environment is beyond question. Abundant evidence may be offered in support of behaviorism. Even though it is only a part truth, we can learn much from facts which behaviorism presents. For instance, the scope and sensitivity of the sense-organs and their relation to the highly complex neuro-muscular system cannot be disputed. The retina, for example, may be stimulated by as little as one one-hundred trillionth of a watt; and a mere two quadrillionths of a gram of mercaptan is said to be enough to stimulate the sense of smell. My point is this: the human organism is constantly bombarded by physical stimuli which, so to say, clamor to arouse consciousness and to direct one's thoughts. What part of the environment, then, will attract one?

When the data and associative tendencies of mind are such as correspond to some part of one's environment, that particular section of one's surroundings is likely to claim attention. Just as a relation exists between a magnet and

steel balls, and not between the magnet and glass marbles, so certain objects are related to one's mind, while others are not. For instance, a Shakespearean scholar sprang from his bed and rushed across London to a book shop; a rare volume drew him. Watch the geologist as he is held by some stratum, the archaeologist as he examines a piece of pottery, the botanist as he discovers a rare specimen. Then observe the gambler, the dipsomaniac, the drug addict. Other things being equal, fascination is dependent upon the content and the established habits of one's mind.

As we have seen, the reception of data and the formation of habits of mind begin in infancy. Moreover, an intimate relationship exists between mind and body. Furthermore, we know that the trends of thought and conduct are well-established by the time one is six years old, and well fixed before one is twenty-five.

II. Some Recommendations

If one's mind is built up in terms of one's acquired experiences and habits, if there is such an intimate relation between body and mind, and if one's standards of life and conduct are so dependent upon psychological discipline, what would a psychologist recommend to you who are a group of religious leaders?

You will agree with the psychologist that prevention is more to be desired than efforts to repair wreckage. For instance, our orphanages are great institutions. In North Carolina orphanages there are now 771 children from 383 homes wrecked directly by the use of liquor. We must care for these children; why were the homes not saved? There are in our state prisons about 3,500 criminals 21 years of age or younger, and annually a large number of children go to juvenile courts and correctional institutions. Shall we continue to place the blame on Adam? Shall we let our efforts be devoted primarily to the work of clearing up wreckage? Or, shall we be honest enough seriously to undertake to correct the trouble at the sources which are obvious to us all?

It is as ridiculous for us to ignore mental infections at their source as it would be for medical science to discard preventive medicine. May I, therefore, offer two suggestions which seem to me pertinent?

First, we need to expose the inadequate and the vicious educational conditions in this state. I speak of this state because it is typical and because we need to start here, rather than evade our obligations by discussing means of saving the world. And when I speak of education, I mean not merely formal training, but all of those influences that come to bear upon the development of an individual's mind.

Public education should receive due emphasis. The North Carolina public schools should have no less than 12 grades and a ten-month term. Moreover, the quality of instruction should be above reproach. Salaries should be such as would attract and hold men and women who possess excellence of character, unusual ability, and superior training. Disciplinary, cultural, and character-building subjects should receive primary emphasis, for students should be led to recognize principles, and not merely things. Our young men and women at present can scarcely think beyond things and standards of practical efficiency. The existing condition was recently well expressed by a bright student thus: "I am not interested in the stars; I prefer to look at the ground. That philosopher very likely talked about reality only in order to attract attention to himself." But it will be argued that the cost of providing a longer school term and well-qualified teachers is prohibitive. May I remind you, however, of the high price of ignorance? There is a close correlation between ignorance and crime. Besides, we now appear to spend about $8,000,000 annually for legal liquor, not including light wines and beer. It is likely that we are spending more for legal liquor than for public education, a situation which is at once a fact and a symptom.

Again, irrespective of the problems involved, the fact remains that the living conditions of a large percentage of our people militate against wholesome mental development.

I can wave no wand and thereby transform conditions; those who offer a formula for the elimination of all ills only exhibit their ignorance. I simply call your attention to the fact that almost 750,000 of our people live on tenant farms, while approximately another 750,000 live in industrial settlements. Furthermore, everyone here knows of ugly, unwholesome, and base areas in almost every town in the state, as well as the questionable standards of many so-called respectable homes and businesses. A sordid place, whether it is associated with wealth or poverty, corrupts thought and is a breeding place of misconduct, vice and crime. We become very much interested in an ulcer on the skin, and devote but little serious thought or time to the moral carbuncles on the body of our community. One has only to move among the crowds on the streets or to linger a while in places of business to discover a disheartening cross section of the life of no small percentage of our people.

Moreover, another interesting condition, highly involved as it is, is the enormous number of our people suffering from venereal diseases. The existence and prevalence of these diseases, with all their repulsiveness, is a symptom of a form of mental depravity.

Furthermore, another glaring fact, also highly involved, is the appalling widespread occurrence of mental disorders. There are today in North Carolina, as is true in most other states, more patients in our hospitals for the mentally deranged than there are patients in all other hospitals combined. And the number of mental cases for whom hospitalization is not available or desirable is perhaps much larger than the total number now in our institutions. This condition may also be regarded as a symptom.

Again are our people sufficiently enlightened to distinguish wisely? Do they appreciate and cultivate the finer things of life? Do they possess a culture sufficiently mature to enable them to choose sanely? Of course no one criterion can safely be named as the index to one's appreciation of values. But one does think of the current interest in movies

and other glamorous attractions. Moreover, one cannot ignore the report that our broadcasting stations devote four hours to popular music to every one hour they give to classical music. Then, what one reads is at least one criterion of his intellectual development. Let us say, for illustration, that *The Atlantic Monthly* and *Harper's* represent the highest type of non-professional periodicals; and let *True Story* and *True Confessions* represent the lowest type. A middle group would include *The Saturday Evening Post, The Ladies Home Journal,* and *Liberty.* In North Carolina the annual circulation of *The Atlantic Monthly* is 10,668; that of *True Story* is 371,676. The annual circulation of *Harper's* is 5,404; *True Confessions,* 157,728. The total annual sales of a representative group of lower class magazines in North Carolina is 1,425,504; of this number 1,145,856 may be classed as sexy stuff.

You will think of numerous other educational influences. The premise of the psychologist here is simply this: one's mind becomes what it feeds upon.

Secondly, adequate remedies need to be administered. Let me offer three suggestions:

1. Recognize the cause of conditions. Stop the condemnation of things and show actually where the trouble rests. We have too largely spent our time in condemning things and in applying remedies to symptoms. We have a mania for uttering meaningless platitudes and for pillorying things. Suppose scientists proceeded according to such a plan. I have seen no bottle leap into a man's hands; I have seen no cheap magazine spring from a rack and pursue anyone; nor have I discovered that a place of business operates itself. Our efforts at the reformation of adults are about as effective as are emergency Red Cross stations at preventing fatalities on our highways. If our people drink, buy almost 1,500,000 copies of low type magazines annually, exhibit scorn about wholesome conventions, express derision concerning constituted authorities, and commit evil acts of any type, it is because they are thus trained. The peculiar

fury we feel toward things—and with which we ease our consciences—simply does not make sense in view of the fact that we know that we help make the sordid environment and produce the criminals in our state.

2. Realize the sacredness of the individual human being, and one's inescapable obligations concerning him. Parents need to rediscover their responsibilities. Teachers should remember that they are directing precious human life. Our Christian schools, including theological seminaries, should understand that they should not restrict their work to discipline in pragmatic efficiency. Moreover, those who are mental running-sores in a community should be made aware of their malignancy. A public consciousness must also be developed which will make it impossible for them to operate their business, whatever it may be. Do you preachers actually believe in God, in the sacredness of a human life, and in ultimate justice? Then go back to your people with those awful words of Christ: "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea." And I remind you that offenses may be nurtured by complacency, unconcern, lethargy, social and religious reactionism, and an impotent piety.

3. Finally, the psychologist would advise religious leaders to lead our people to apprehend something real, something abiding, something fundamental; to help them to discover the Rock upon which they may have safety during the storms of body and mind. Some of us are fed up on sermons on current events, standards of efficiency, pitiably naive solutions of economic ills, creeds and dogmas. We are tired of such stuff because it is cant and sophistry, and not a revelation of truth. You have a unique message; learn it yourself; then deliver it to us laymen who want it and so badly need it.

We know that our science, our sociology, and our psychology and our philosophy are inadequate. Without convictions about the Eternal, we become human derelicts. One

cause of moral laxity and mental disorders is to be found here. The strain of uncertainty frequently becomes dangerous to our margin of mental safety. We are human beings, and we cannot live by bread alone. Hear what Jung says about our so-called erudition which has failed to include a satisfactory conviction about the essence of religion: Modern man is "the most conceivable disappointment of the hopes of humankind . . . He has seen how beneficent are science, technology and organization, but also how catastrophic they can be . . At bottom, behind every palliative measure, there is a gnawing doubt. On the whole, I believe that I am not exaggerating when I say I believe that modern man has suffered an almost fatal shock, psychologically speaking, and as a result has fallen into profound uncertainty." Again he says: "During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook."

Then, what would a psychologist suggest to you who are religious leaders? It is plainly this: Make an honest and fair appraisal of what you as individuals are doing and what the religious organizations to which you belong are actually accomplishing in view of existing conditions. Take into serious consideration every factor involved in the development of the human mind, to the end that high refinement and culture may prevail and that we may have an abiding, living faith in the spiritual nature of man and in the fact of the Eternal God.

What To Do With Bill Johnson?

Arthur Stevens Phelps, D.D., Berkeley, Calif.

"I'd get along better in my church," said a young minister to his ecclesiastical superior, "if it were not that one of my officers tries to block my work." "We have to expect that sort of thing," said the other, "there is an old Bill Johnson in every church." But he gave him no hint as to what to do about it—if anything. All that we know about Jannes and Jambres is that they "withstood Moses;" and of Alexander the coppersmith that he did Paul so much evil that he warned the young preacher Timothy to keep an eye out for him. Sometimes Bill takes the form of a Janna, or an Alexandrina whose opposition expresses itself in withholding her coppers. A Harvard graduate who had assumed the pastorate of a secluded church complained to a friend that a "sister" was pulling back on her purse-strings, though the purse was bulging, and his salary was meager. So his chum took the liberty of writing her a courteous letter, suggesting that as she had a commanding influence in the church, and her minister needed more salary, she could doubtless lead that little flock to loosen up and make life easier at the parsonage. Her reply was to the effect that she wanted to know what her pastor was to her, that she should take interest in enlarging his salary. Her correspondent supposed that it was a matter of principle, not interest. Which goes to show that a mother in Israel may not always be maternal; and that "Bill Johnsons" may be of any age and either sex.

May not the minister learn from his critics? The story goes that an irate critic told his pastor that he was not fitted for his important church, and would better resign. To which his pastor replied: "I fully agree with you, brother. But the trouble is that you and I are in a hopeless minority, and it would be useless for us to try to bring the church to our point of view." This was evidently not a case parallel to that referred to by a speaker I once heard: "The time to re-

sign is when there is a strong pull, and a slight push." The *putsch* was not strong enough.

What to do with Bill Johnson if he occupies the pulpit as pastor? The Bible is the finest text book in psychology in the world. One can get thence more good advice on daily conduct and vexed problems than from all the Freudians, Weatherheads and Henry C. Links. Look, for example, at a sententious sentence like this: "Thou hast corrupted thy wisdom by reason of thy brightness." Have we wearers of the clerical cutaway ever done that sort of thing? On the ground that "preaching is the most important of all the minister's functions," have we devoted our time to learning to talk well instead of learning the business of running a church? If, as works on homiletics tell us, "the pulpit is the minister's throne," remember that a king cannot live on his throne. A crown was taken from one king's head, and placed on David's. The most finished of orators cannot orate and then walk away and "expect George to run" his church. He who is satisfied with hearing himself talk should not complain if his audience be as easily satisfied by listening to him. There is always the danger that they may follow his example instead of his advice.

Seriously, is there a greater disillusion that can befall a minister than when he has sought to explain earnestly to his congregation the means of spiritual growth, then to find after years of ministry that they have shrunk instead of growing? To get committees appointed to lift the church to greater heights, and then find that his committees have committed nothing? What, more than that, is the chief cause of short pastorates, many of which began so promisingly? Why do his members "act so queerly" toward him? Why does the audience keep up and the work keep down? Why do they grumble when he takes a vacation? He does not neglect his study—would to heaven he did! Back to Bible psychology for a solution of our problem—for, if we are children of God, we are "problem children." A man's name appears in one of the Old Testament genealogies un-

der the title "a leader of the house of God." A leader, but not a boss. The distinction is real, but not always realized. Miriam and Aaron, Dathan and Abiram and others suffered for not following their leader Moses; yet Moses himself, for not following the leadership of Jehovah, died on the border of the promised land. "Terah died in Haran" half way to Canaan. What afflictions Joseph went through for being so simple-minded as to tell his brethren they were to bow down to him! All we know of Diotrephes is the apostle's comment: "He loveth to have the pre-eminence," not a flattering epitaph. Dictatorship is a poor substitute for a plebiscite. People grow suspicious of a president, a Fuehrer (a word that may mean either a leader or a driver), or any other leader however magnetic, or possessed of personal charm, who so determines to have his own way that he snatches the reins. A board of trustees or deacons in a church do not like to go to their pastor and complain openly that he does not consult them about his plans. It was his surrounding himself with a group of able men, whom he constantly conferred with, that promoted David the shepherd to David the king. Neither Saul nor Absalom had a chance against that. For every Napoleon there waits a St. Helena. An eminent minister in my own denomination, I am told, led his church through countless financial undertakings in a great city, because when a matter of vital moment confronted him for solution, he would hint at the way out to members of his official board, and they would suggest it at the next meeting, and go away pleased that they had carried their point, believing it was theirs.

Suppose "old Bill Johnson" occupies a pew? I was told as a boy of a crazy man who galloped all around the asylum grounds, asserting that he was "Andrew Jackson and his horse." Grandeur complex? Alas, if only the trouble up top could be cured by naming it! What shall be the pastor's attitude toward old Bill J.? He will not be conquered by worrying about him. Nor by talking about him to your friends. It is not enough to name him "church mutineer,"

as did Ian Maclaren, or "disturber," as did a fellow official. Grant that he may be both;—what do with him? Pray for him—but it takes two to answer such a prayer. Acknowledge that some of his criticisms are just: that the pastor or other member with whom he is peeved may be equally to blame: then what? Some say: "Forget him; pay no attention to him, and he will wear himself away"? Oh, no he won't. You would not try that even with a midnight mosquito. He wants to be noticed; but if he is over-noticed, it aggravates his malady: you do not cure a child's love of candy by giving him candy. Nor do you diminish vanity by flattery. "Jesus knew from the beginning who it was that should betray him." Of course he did. It does not take long to find out—somebody will help you, if you do not happen to notice who is playing traitor.

Pray for him, and love him. An eccentric member, on his first call at the pastor's home, began to detail the faults of some of the members. His pastor improved the occasion: "Now, brother, don't you think that all of us have so many faults of our own, that it would be better to look for those in ourselves than to look around for the defects of others?" He (bless his heart!) at once hung his head, and replied: "Pastor, I guess you are right." When his pastor finally resigned that delightful pastorate, he sent him off with a gift. One of the reasons for patient dealing with Bill J., is that he is usually at heart a good man. We hear a great deal from outside about "hypocrites in the church," but they are very rare—people who wear the Lord's livery to serve the devil in. Gold usually has to be dug for. A retired minister called to say that he would like to join my church—we had already seventeen ordained clergymen in our membership. And—gentleman of rare culture he was, author of about seventeen books, etc.—he said: "I do not know that you want any more ministers in your church?" I replied: "Well, a minister is like a mother-in-law: he may be an angel, or he may be a nuisance." But of course I knew which he would be. And he was.

It is hard all around when a member born neither to gee nor to haw is edged out of one church and applies for membership in another organization. I have often wondered why the official board does not shut out mutineers. It should be plain enough to them what will happen if they let one come in and start trouble for them. When a man gets a reputation for yapping at the pastor and fellow members of the church from which he comes, and applies for admission to another, the minister and a tactful official ought to go to him, after having ascertained the facts, and tell him in all kindness that if his letter is presented, they will be under the unhappy necessity of recommending to the church that it be rejected. "An ounce of prevention." Some persons are fitted for everything but church membership. Churches of the democratic order have no other final resource in such a case but to choose between devastating quarrels, expulsion, or curing the evil before it breaks out. Blessed be bishops!

But in case he is already in? The wise thing to do is then to go and talk it out with Bill J. "Go and tell him his fault between thee and him alone" or accompanied by your wisest deacon. "If he hear thee thou hast gained thy brother." Better a quiet visit than a called council. Says one: "When the Lord calls us his sheep he does not intend us to be sheepish." A friend of mine in an important eastern church in an official board meeting in which complaint was voiced against his pastor for whom he entertained the highest respect was asked by one of the off-side to convey their charges to the pastor; and instantly retorted: "Why the devil don't you tell him yourself?" Though he was an eminent surgeon he declined to perform the operation. So, at least, the story went.

There are of course some personalities that you cannot do anything with. You know that Judas kept up his opposition to the end, and then went out and hanged himself. He was of doubtful service as a treasurer, yet Jesus prayed for him, and called him "Friend." To say that "we are not Jesus," is no excuse. He is our example; and he was our

example in the way he castigated the Pharisees. As to the last, "Pilate perceived that for envy they had delivered him up," but Jesus said: "They know not what they do." (Suppose they had!)

One more illustration of the friend-in-disguise type, who by the way, was a minister's son himself. Noticing on a few meetings with him that he wore a "grouchy" look, his pastor decided to have it out with him. So he called at his home, sat down (the wife took her stand between the portieres), and asked him: "What's the matter with you?" He said: "What do you mean?" "Why," answered the pastor, "you've been walking around looking grouchy." Then, in as loud a tone as his pastor's, he stated some grievances against his pastor's methods, or what not. The latter explained as clearly as he could, saying: "Do you suppose I would go about making a business deliberately of trying to get my members to dislike me?" Well, the inevitable happened, their voices grew softer, especially when the pastor suggested that they kneel together, and pray about it. And after they rose, he said: "No one in the church need know that we have had this talk together," and they took each other's hands. A short time after that incident, the pastor had occasion to buy an expensive addition to his household equipment. It seems he did not need to shop around any, for the member had made a substantial reduction in the bill before mailing it, lowering it as their tempers had been lowered when prayer took the chill out of them. Perhaps we should be better fitted to meet our Master face to face, if we more often practiced up on some of his other children.

Life Factors and Tendencies.

THE MANAGING EDITOR

Southern Baptist Historical Society.

The organization of the Southern Baptist Historical Society in Richmond last May was announced in this section in July. At a meeting at Ridgecrest August 4 the organization was carried to completion by the adoption of a constitution and by other necessary acts.

It was voted unanimously to ask the Review and Expositor to privide space for bulletins of the Society and its work until some other means of publicity shall be provided by the Society. The Review and Expositor management gladly accedes to this request. For this issue the pages usually used by the Managing Editor are dedicated to the Society. Hereafter such space as may be required will be alloted in each number.

The Review and Expositor is glad to accept the proposal of the Society that members of the Society may subscribe to this magazine at the special rate of $1.25 a year, such subscriptions to be paid to the treasurer of the society and by him transmitted to the Business Manager of the Review and Expositor.

At Ridgecrest the following was adopted as the Constitution of the Southern Baptist Historical Society.

CONSTITUTION

ARTICLE I

Name

The name of this organization shall be The Southern Baptist Historical Society.

ARTICLE II

Purpose

The purpose of this Society shall be the cherishing of the sacred memories of the Baptist people; the preservation

of their essential materials and the emphasizing of the distinctive facts and features of their meaning and life.

In promoting this purpose the Society shall devise and employ means for developing the history consciousness in all Southern Baptists, for locating, collecting, preserving, and encouraging the use of materials of Baptist history; shall make available for research students and writers its own materials and information concerning other materials; and shall publish or encourage the publication of such documents as its wisdom and resources may indicate.

Article III

Membership

Section I. All Baptists in the territory of the Southern Baptist Convention shall be invited to accept membership in the Society. Classes of membership shall be as follows:

1. Annual membership, carrying the privilege of voting in all meetings of the Society on the payment of one dollar.

2. Life membership, with all privileges, on the payment of $25.00.

3. Church membership, involving the privilege of full membership to the pastor or other person designated by the church in perpetuity, on the payment of $100.00.

4. Honorary membership, without fee or voting privilege, may be conferred upon persons who have made distinguished contributions to Baptist history, or manifested distinctive interest therein, by vote of the Society at any regular meeting, only on recommendation of the Executive body of the Society.

Section II. All members of the Society shall *de facto* be entitled to receive publications available to this Society at combination or nominal prices as may be arranged from time to time.

Article IV

Officers and Administration

Section I. The officers of this Society shall be a President, Vice-President, Secretary and Treasurer (the last two may be combined in one office), and an additional Vice-President for each state sharing in the membership of the Society.

Section II. An Executive Committee shall consist of the general officers, except the Vice-Presidents for the states, and two additional members.

Article V

Meetings

One regular annual meeting of the Society shall be held in connection with the annual meeting of the Southern Baptist Convention. Other meetings may be called if required for business, in the judgment of the Executive Committee. Twenty members of the Society in addition to the Executive Committee shall constitute a quorum.

Article VI

Change In The Constitution

Alterations in this Constitution may be made at any annual meeting by a vote of two-thirds of the members present.

The formation of this Society grew out of the renewal of interest in their history by the Southern Convention in 1936, expressed in revival of a Committee on Preservation of Baptist History, consisting of one member from each state. This Committee reported to the Convention in 1937 and 1938. It proposed and the Convention heartily approved the organization of the Society. The Committee contemplates the possibility that the Society will be formally approved as an agency of the Convention, in which case the Board of Managers of the Society will probably replace the Committee in acting for and reporting to the Convention.

For the present the members of the Convention committee have been elected Vice-presidents of the Society. Other officers are, President, W. O. Carver; Vice-president, R. W. Weaver; Secretary and Treasurer, H. I. Hester, who with J. E. Dillard and J. W. Moffitt constitute the Executive Committee.

This Committee has been instructed to prepare By-Laws to be submitted to a full regular or called meeting.

It must be stressed that the primary purposes of the Society are those set forth in Article II of the Constitution. The Convention is undertaking to produce by 1945 a worthy history of our people from 1632 to 1945, the centenary year of the Convention. This enterprise is under direction of a Commission of five chosen under direction of the 1938 Convention. It is the wish and purpose of the Southern Baptist Historical Society to sustain close relations with this Commission and in all possible ways to assist in its work of producing the proposed History.

It is earnestly hoped and confidently expected that a large number of Southern Baptist men and women will gladly seek membership in the Society both for the benefits that will come to them and in order to share in the greatly valuable work to which the Society is devoted.

Besides the Review and Expositor, *The Chronicle,* historical quarterly published by the American Baptist Historical Society, makes a special rate to members of the Southern Society, seventy-five cents instead of the regular price of one dollar. The Society will also be able to provide for valuable books and pamphlets of Baptist history at greatly reduced prices. None of these special offers need be accepted by members unless desired. Membership stands in its own right; the additional opportunities are optional.

The number of members already enrolled is encouraging and indicates the cordial and intelligent interest in our history which all Baptists ought to feel.

The Society will be duly chartered and incorporated. All who are accepted for membership, on payment of the very modest fee, prior to incorporation will be listed as "charter members" and their names will be so enrolled and preserved in the archives of the Society. Until further action the Southern Baptist Theological Seminary will be the depository of the Society and its home office.

Interested persons may get copies of this statement including the Constitution by writing to the President at Louisville, Ky., or the Secretary at Liberty, Mo.

Some Significant Baptist Documents.

H. I. Hester, Professor of Bible, William Jewell College

Every Baptist who is familiar with the work of the great leaders of our denomination, knows something of the great contribution which was made by Balthaser Hübmaier. He was the most influential and courageous leader of the Anabaptists of the sixteenth century. He was the vigorous exponent of scriptural teachings, which were new and revolutionary in his day, but which now are accepted and treasured by great numbers of Christian people. He was a popular preacher and a prolific writer, though some of his writings have been lost. He was burned at the stake on March 10, 1528. Three days later his wife, with stones fastened around her neck, was thrown in the Danube river, to die a martyr's death in mockery of her baptism.

For many years, the late Doctor J. P. Greene, President of William Jewell College 1892-1923, was deeply interested in the writings of Hübmaier. In his chapel addresses to the students he frequently quoted Hübmaier's sayings, especially the famous statement: "the truth is unkillable." Doctor Green wanted to see the writings of Hübmaier preserved in permanent form. He was unable to undertake this task himself, but he aroused the interest of another man in this project. This man was Doctor W. O. Lewis, Professor of Bible at William Jewell College 1910-1922. In 1922 Doctor Lewis was asked to take over the supervision of all mission work of the Northern Baptist Convention in Europe. During these sixteen years in Europe Doctor Lewis has traveled extensively and worked patiently to get the writings of Hübmaier in such form that they could be preserved. On March 10, 1938, four hundred and ten years after Hübmaier's martyrdom, Doctor Lewis completed his task. From the Libraries of Europe he secured permission to have photographic copies made of every page of all the known writ-

ings of Hübmaier. These photographic copies have been arranged in book form and are neatly bound in six large volumes. In volume one Doctor Lewis tells the story of his work in getting these writings together. In these volumes he has made annotations to show where the originals are deposited in the various libraries of Europe.

It is fitting that these volumes should be kept in America, where there are more Baptists than in any other part of the world. Doctor Lewis has sent these to William Jewell College, and they have been placed in the Library of this school alongside the famous collection of 7,000 volumes which was the private library of the great Baptist preacher, Charles Haddon Spurgeon. William Jewell College Library thus becomes the only place in the world where all the known writings of this great Baptist martyr are to be found. William Jewell College has great pride in the possession of these significant volumes. These will be available to students and interested friends who can come to the college to use them.

Book Reviews

I. EDUCATIONAL AND PRACTICAL

Successful Christian Living. By Harry Emerson Fosdick. Harper and Brothers, 1937.

This book of sermons on Christian living deserves the wide reading it has received. It not only challenges the Christian conscience, but interprets the ethical doctrines of Christianity in a masterly way. There is no greater preacher of Christian morals than Dr. Harry Emerson Fosdick. This is his emphasis. A few years ago Dr. Fosdick, who calls himself a modernist, was drawn into a controversy whose emphasis was theological, and drew down upon himself the criticism of the conservatively minded. He did not choose to remain the theologiaal spokesman of the liberal group, but rather to be an interpreter of Christian morals, a preacher of Christian living. Accordingly, one does not go to Dr. Fosdick's sermons to find theological doctrines or theological sermons. He preaches the meaning of Christianity for life, for the improvement of personality and human living together. If the reader comes to this volume with any question, it should not be "Is his theology orthodox? (It is not) but "Does he truly interpret the moral teachings of the New Testament and propose the right procedure in the vital expression of that faith?" Is his message unchristian, or sub-christian, or does it point the way toward a truer type of Christian conduct? We must read a man for what he has, not for what he has not.

This is in no sense an apology for Dr. Fosdick. It is only to suggest an attitude that will help the man who differs widely from Dr. Fosdick's theology to get without inhibition the truly great message of this book. It has something for the Christian that preachers need to preach. It has moral guidance and moral inspiration. I have a growing conviction that conservative theology is a better soil for the

growth of moral passion, and a better basis for moral interpretation, a better starting point for working out a moral procedure, than liberal theology. And the theological conservative is too often letting the liberal put him to shame. It is high time, according to the clock of human events which swiftly moves through moral confusion toward chaos, for preachers of America to find the moral message that burns at the heart of the Christian gospel and to proclaim it.

J. B. WEATHERSPOON

The Church Follows Its Students. By Clarence Prouty Shedd. Yale University Press, New Haven, 1938. 327 pages.

The majority of students in colleges and universities come from Christian homes. They have been nurtured by the church in its Sunday-school, its young people's society, its worship services, its varied activities. For many years, in the earlier history of American education, Christian students from the churches went to Christian colleges, which were established and maintained by Christian religious bodies for this purpose. Indeed, as is well known, almost every one of the great universities of the early period was founded as a Christian school. In the course of the years, however, this situation has already changed. State universities and non-denominational institutions have arisen and are attracting multitudes of young people from all ranks of life. It frequently happens that there are many times more Baptist students, for instance, in the State university than in the Baptist college of the same State.

A two-fold problem therefore confronts the churches as they face their responsibility for the young men and women whom they have sent away for higher education. There is, first of all, their responsibility for the students in their own schools. It cannot be taken for granted that full-rounded Christian character will be developed in a school just because it bears a Christian name. Then, there is the very much greater problem of the church's responsibility for its

young people who have gone to State universities and non-denominational institutions. The principle of separation of church and State forbids the teaching of religion as such in these State schools, so that the churches run the very grave risk of having their young people sent back to them as pagans.

Out of these difficulties has grown the Christian student movement, which proposes that the young people of the churches be followed by the churches into their student lives and so guided as to be returned to the churches equipped for Christian leadership. This excellent volume by Professor Shedd traces the beginnings and the progress of this movement to meet the religious needs of students on the campuses of American colleges and universities. It is in the nature of a careful, accurate survey of the plans and programs of Presbyterians, Congregationalists, Baptists, Methodists, Lutherans, Episcopalians, Disciples of Christ, and Roman Catholics in their efforts to serve their students and to reinforce the religious emphasis of the schools which their students attend. The book will prove invaluable to those who are charged with this type of responsibility and will be of keen interest to all students of modern Christian edu-

G. S. Dobbins

The Definition of Psychology. By Fred S. Keller. D. Appleton-Century Company, New York, 1936. 116 pages.

What is psychology? It would seem that by now satisfactory definition might be agreed upon. Heidbreder's *Seven Psychologies* was perhaps the best attempt to bring together the various view points as to the meaning of psychology which had been published prior to 1935, but this excellent description of the various psychological schools and movements left the reader with the feeling that the psychologists are hopelessly at odds with one another. Professor Keller, who is instructor in psychology in Colgate University, has undertaken to reduce the "seven psycholo-

gies" to four, and to give a simple interpretation of each of the four in such a way as to emphasize their similarities rather than their differences. He has done an excellent job, in the light of this objective, athough it is rather apparent that he has over-simplified the problem, tells of the founding of modern psychology, and then devotes himself to description, analysis, and evaluation of structuralism, functionalism, behaviourism, and Gestaltism. In the concluding chapter he faces the problem of definition, showing how difficult it is to arrive at any statement that would be satisfactory to all investigators in the field of psychology that would be accurate and worthwhile, since psychology, which deals with life, is very much like life in that it defies definition.

The student who is looking for a simple conspectus that puts the various fields of psychology before him in understandable language, and in form brief enough to be read at a single sitting, will find this book exceedingly valuable as an introduction to the problem. G. S. Dobbins

The Preparation and Delivery of Sermons. By Carl S. Patton. Willett, Clark and Company. Price $2.00.

This is Dr. Patton's second contribution to "The Ministers Professional Library." The first, "The Use of the Bible in Preaching," was reviewed last year. There are seven chapters, dealing with the subjects that must appear in any volume bearing this title. One cannot avoid thinking of the great work of Dr. John A. Broadus which for more than a half century has been in America the sole bearer of the title, "The Preparation and Delivery of Sermons." The present volume is not so comprehensive, nor so exhaustive, but is well done and contains many most valuable suggestions. Dr. Broadus' book was written of a background of conservative theology and a strong evangelical passion; Dr. Patton's voices unmistakably a liberal theology.

The author is frankly mystified by the evangelical devotion to Christ as the message and authority of the preacher.

"I do not quite understand what Dr. Buttrick means when he says, in his volume 'Jesus Came Preaching,' that Christ is the preacher's authority," he says, and goes on to erect a hypothetical contrast between the teaching of Jesus and our own judgment, giving the latter the higher authority. Again he says, "Indeed I am not always sure just what people mean when they say we must 'preach Christ,' or that Christ is our message. The early disciples 'preached Christ' because they told the story of Jesus, and added their conviction that Jesus through his resurrection, had become one with God, would return to judge the world, and so on. But we do not believe that Jesus will come again to judge the world. We are not sure just what we mean by his resurrection. We do not see any way in which he was or could be 'one with God' except the way of trust and obedience which is open to all other men. We must all 'preach Christ,' of course, in the sense that we draw suggestion and inspiration from his life and teachings" (p. 19). And he is not quite sure that Christ lives today in any sense that could not be claimed for Shakespeare.

The recurring criticism of the evangelical preaching is not the best part of this book. Not infrequently one comes upon most gripping practical suggestions, and sentences one would like to keep and quote pile up. "The grain of truth in the old idea that we are to preach only what we have experienced is that we are not to preach anything that has not in some way become real to us." "Speculations can never take the place of convictions." "The scholar is not always a good preacher, but it is never his scholarship that hinders him from being one." "Since the thought in a sermon should progress it should begin with something from which it can move. Since it should rise it should begin on a level from which it can soar, for if it begins at the climax there is nowhere to go but down." "The preacher is an artist, and he need never fear that he will be too good an artist; but he is an artist who deals in ideas, not in words, and when the words get to be anything more than the vehicle for the ideas they are a sort of intoxicant or soporific."

Of particular worth are the chapters on Style, Preparation, and Delivery. In common with the modern trend in preaching the structure of the sermon is not treated with any great elaboration. This, however, does not mean indifference to form, but rather that emphasis is placed upon the essential elements of unity, progress, proportions, etc., instead of typical analyses. Every preacher needs occasionally to refresh his thought about his methods, and this book will serve him. J. B. WEATHERSPOON

The Achievement of Personality, in the Light of Psychology and Religion. By Grace Stuart. The Macmillan Company, New York, 1938. 192 pages. Price $1.75.

The most significant trend in recent psychology is toward a greater emphasis on and a higher evaluation of personality. The swing away from behaviorism is rapidly becoming complete. Here is another contribution to the psychology of personality which illustrates the deepening of interest in this phase of psychology of religion. The book is a selection of the Student Christian Movement Book Club in England and reflects the viewpoint of Professor L. W. Grensted and other teachers in the University of Oxford, England.

The individual is viewed from the standpoint of his fundamental needs—the need for love, the need for significance, the need for security. Because of these needs, which constitute the "life force," and which are largely determinative of the organization of personality, there arise moral conflicts. Man wants to be good, is haunted eternally by the sense of his high destiny, and happy only when he understands and fulfills it. Yet to be good, to realize this high destiny, is no simple matter. The very needs which impel us often impel us in the wrong direction. The individual is not a unity, but a duality. We must go on, but "the effort of going on, of meeting the demand of the new stage, and abandoning the satisfaction of the old, is an effort that has

to be made and remade throughout the whole course of any individual life." "Life is forever reaching out after something that is before it, forever travailing in its effort to create out of the imperfection of itself and its circumstances, the perfection it sees." There is therefore "a warfare ever renewed in our growing." It is in this very fact of conflict that personality develops at its best, so that "the thing we fight for constitutes the meaning and the worth of the battle." "Life-energy and love-energy combine to create an insatiable need for God, and in the discovery and appropriation of the God of our Lord Jesus Christ religious personality is grown. Thus we have a Christian philosophy of personality reinforced by a scientific approach to the meaning and achievement of personality. The book should be very useful to ministers who deal with college students, and might well be used as a text in a course on the psychology of personality.

G. S. Dobbins

Essentials of Biblical Hebrew. By Kyle M. Yates. New York, 1938. Harper and Brothers. Price $2.50.

At its best, Hebrew is usually considered a difficult language for the beginner to learn. When undue emphasis is placed upon the minutiae of technical and grammatical points, the difficulty can be increased to such an extent that the effort to master the language becomes arduous and unpleasant to all save the few who have special aptitude for language study. There are many text-books and many teaching methods which thus magnify the difficulty of learning the language and, in effect, limit the study to a few specialists.

For years it has been the conviction of Professor Kyle M. Yates that knowledge of the original language of the Old Testament should not be an esoteric matter, reserved for a few scholars. Likewise, he has felt that the process of learning this remarkable tongue should not be made so tedious as to develop in the learner a distaste for the

study. His deal during a long ministry of teaching has been to set before every lover of the Scriptures, especially every preacher, an open door through which the person of average ability might enter into the rich content of the original language of the Old Testament in such a way as to enhance his love and appreciation of the Bible. His success has been abundantly witnessed by the unusually large classes, numbering well over a hundred yearly, which have been inducted into this field under his sympathetic guidance.

This book is a crystallization of the content of those hours in the classroom. It replaces an earlier book by the same author, of which it is a complete revision, with significant changes and additions. The title is descriptive of the purpose and method of the book: it proposes to give the *essentials* necessary to a reading knowledge of the Hebrew Old Testament. For grammatical and syntactical details one may look elsewhere; but here is *the book* for the beginner who longs to be able to read the Bible for himself in the tongue in which it was written. It is safe to prophesy that this volume will quickly take its place as a favorite text in this field in colleges and seminaries.

CORNELL GOERNER

We Prophesy in Part. By Dean Willard L. Sperry. Harper and Brothers. Price $2.00.

One looks forward every year to the publication of the Lyman Beecher Lectures on preaching. For 1938 the lecturer is Dean Sperry of Harvard Divinity School, a fact that raises high expectation.

The viewpoint basic to the seven lectures is that Protestantism is essentially a prophetic type of religion in contrast to Roman Catholicism, which is primarily priestly. The Protestant ministry should recognize the meaning of that fact and proceed upon it. "We shall be more profitably employed if we try to improve upon our practice of prophesying. This is the act which is hereditary with us and na-

tive to us . . . We have one life to live and we cannot afford to waste it in a thin religious cosmopolitanism." Upon this conviction Dr. Sperry proceeds to give an exposition of the meaning of prophesying and to discuss in an inspiring and challenging way the task and problems of the Christian prophet in the modern world.

The first lecture concerns the "austerity of prophecy." Prophesying is no facile ministry. The word 'prophet' cannot be claimed by many. The Hebrew prophets with the highest credentials were "some fifteen or twenty men who appeared in Israel over a period of five or six hundred years." They were mature in their religious experience, well trained through racial experience and conscious self-discipline, a part of a tradition to which they were true. Prophecy, "whatever it means, does not mean idleness and the deification of random reflections which occur to us when we are theologically fancy-free." The prophet is under bonds to God. His authority derives from God and his reckonings are made to God. His freedom is, therefore, more rigidly conditioned than that of any other of his fellows."

Then follow chapters on "The Prophet's Woe," "The Christian Prophet," "The Edification of the Church," "The Cult of Unconventionality," "Our Professional Skills," and "The Timeliness of our Sermons."

One likes to review at length some of these chapters that deal so strikingly and convincingly with the problems, temptations, and tasks of the modern minister. One quotation, which is typical of the word and spirit of the entire book, must suffice: "Good preaching is more important today than great preaching. Good preaching will not call attention to itself or to the man who does it; it will, however, stir up the minds of the people and over a period of years will consolidate that mind into something like a common conviction and purpose. Good preaching will be self-effacing, sympathetic and communal. It will, moreover, be conducted with a full awareness of what men in other churches are

thinking and saying; it will be an attempt to substitute a single clear Christian voice for the babel of sounds which now issue from our divided and dissonant pulpits. The 'edification of the church,' in St. Paul's meaning of that phrase, is not a matter of better organization; it is not a matter of gratifying the palates of sermon tasters; it is a matter of eliciting one Christian mind and forming one Christian purpose as the church's answer to the aggression of the debased religions of these troubled times."

J. B. WEATHERSPOON

The Acts of the Apostles in Present-Day Preaching. By Halford E. Luccock. Willett, Clark and Company. 166 pages. Price $1.50.

The author says of his book: " It is neither a commentary nor a volume of sermons on the Book of Acts. It is an unsystematic and unpretentious collection of thoughts provoked by interested reading of Acts in the light of contemporary situations. It is particularly concerned with parallels between the history recorded in Acts and the present day."

Hardly to be described as exegetical messages, the eighty or ninety studies in this volume are nevertheless sprightly, stimulating and packed with loads of good common sense. The author stopped short of making sermons and in this he did well. He suggests ideas for sermons and thereby performed a better service than those who give us volumes of sermons. The style is delightful. The author's keen insight into the superficialities of modern living and his robust sense of justice are valuable assets in his interpretation of ancient situations in the light of modern needs. Bright ashes of humor enliven many a page. Here is a sample from the study on Acts 5:15, entitled "Immoral Magic."

"We see a widespread instance of this (belief in the efficacy of relics) in the devotion to the relics of revolutionary heroes of many Daughters of the American Revolution who would shrink in terror from any contemporary expression

of the spirit of the heroes. They are interested for instance, in Israel Putnam's shadow, and erect monuments at the places where he fought the tories of his day. But any, true spiritual descendant of Putnam's contending against the tories of today, would be ridden out of town on a rail if the relic worshippers could arrange it."

Dr. Luccock knows his tories!

EDWARD A. MCDOWELL, JR.

General Psychology. By William Stern. Translated by Howard Davis Spoerl. The Macmillan Company, 1938. 589 pages. Price $4.50.

Students of psychology have felt deeply the need within recent years for a comprehensive text dealing with the whole field of general psychology from the modern view point. During the past twenty-five years psychology as a science has undergone an almost complete change. Instead of psychology we now have "psychologies," with conflicting assumptions and conclusions that seem almost irreconcilable. Gradually the shift has been more and more toward the personalistic point of view. Few men are so well equipped as Professor Stern to write a text on general psychology that takes into account earlier beginnings and yet is thoroughly in line with more recent trends. The text was written originally in German, the English translation being by Professor Howard Davis Spoerl of the American International College. Professor Stern is now connected with Duke University as colleague of Professor William McDougall.

The author states the function of the book "to give a new foundation to the *general psychology of the human individual.*" The word "general" is emphasized throughout. The author is not concerned with varied methodological and theoretical approaches to psychological knowledge, but as he himself says "deals with the *general* aspects, functions, and laws of human mental life in contrast to differential psy-

chological treatment of the peculiarities of types, phases, sexes, races, and individualities."

It is interesting to observe Professor Stern's definition of psychology as "the science of the person having experience or capable of having experience." To him the subject matter of psychology is *experience* interpreted in terms of a unitary, goal-directed person. It is significant that entire chapters are given to the so-called "mental functions" which behaviorism was getting ready to discard as myths a few years ago. The most valuable section of the book are those parts which deals with memory, thought and imagination, striving, acting, achieving, feeling. Instead of discrediting common sense in psychology, as did Titchener and his disciples, Professor Stern makes much of the older common sense approaches, reminding one at times of William James and his pragmatism. The entire treatment is descriptive rather than apologetic, and for this reason is all the more valuable to the minister. There is perhaps no single volume on general psychology now available which covers the ground so completely and so satisfactorily as does this comprehensive text. G. S. Dobbins

"The House of the Master." By Clyde V. Hickerson. Broadman Press, Nashville, Tenn., 1938. Price $1.00.

First volumes from the mind of a writer usually furnish a fairly definite insight into the thinking of the author. In reading "The House of the Master" and the thirteen other sermons published in this volume one finds a wholesome philosophy of living that challenges man's effort in improving conditions while it leans strongly on faith in the care and guidance of God in the same undertaking.

The sermons were broadcasted from the pulpit of a large cosmopolitan congregation in Hot Springs, Arkansas, and are filled with breadth of understanding and sympathy. Some deal with deeply personal matters, as "An Adequate Religion" and "Strength Within for Storms Without;" and oth-

ers have a strong note of responsibility for making a better world, as "Taking Jesus Seriously" and the Armistice Day message on "He That Taketh the Sword."

Variety of treatment as well as of topic, is found. Textual and topical sermons are happily presented. Abundant vivid illustration is found; and the reader will be stirred by the apt poetic references both old and modern.

E. N. GARDNER, Dunn, N. C.

II. BIBLICAL AND SOCIAL

The Gospel of the Lord Jesus. By Conrad Skinner. The Abington Press, 1937. 279 pages. $2.00.

Mr. Skinner is chaplain of Leys School at Cambridge, England. He is the author of *Importunate Questions* and *Concerning the Bible.* He has written a number of novels under the pen-name of "Michael Maurice."

This book gives the conclusions Mr. Skinner has after twenty-five years of teaching as to the method and substance of Scripture-teaching in schools for young people. In the Introduction the author presents candidly and searchingly the qualifications of a teacher of Scripture or the Gospel and the method that he thinks is best employed with young people. He believes that a teacher of the Christian religion, "must possess a sincere belief in, and convinced practice of, The Way." He has no sympathy with "any pretentions to teach Scripture academically or with detached disdain."

"Above all, the Bible is not to be taught as an end in itself, or as an indivisible unit; but, with wisdom and discrimination, as a progressive series of signposts to Christ and Christian living. Personal experience and well-informed honesty are thus the twin essentials in the teacher." "Genuine experience is both the justification and the inspiration of Scripture teaching."

The author is convinced "that boys, at the beginning of their school career, should be taught first the Gospel and

not Old Testament history, that they should be prepared to recognize God first as Jesus reveals Him."

As to the substance this book represents substantially what the author has found it possible to teach in a school, "when basing the approach primarily upon Mark's narrative." The author deals with subjects in their larger aspects: The Baptism, The Temptation, etc.

Without agreeing with everything the author says one could wish that every teacher of the Bible in schools for young people would read the Introduction of this book.

W. Hersey Davis

Deuteronomy with Commentary. By Joseph Reider, Ph.D. The Jewish Publication Society of America, Philadelphia.

Professor Reider has produced a readable, instructive, scholarly commentary on the book of Deuteronomy. It is clear and simple in style, with many helpful interpretations not given by other commentators. He is conservative in his treatment of the critical problem. He believes with many other scholars that the case for the documentary hypothesis has not been proved and he is encouraged in his belief by recent archaeological discoveries in the Near East, which tend to corroborate the authenticity and genuineness of the biblical text. The notes, both critical and homiletical are good.

Kyle M. Yates

Christian Beginnings. By Morton Scott Enslin. Harper and Brothers. 533 pages. Price $3.75.

The nature of this work is indicated in the statement by the author of his purpose. He says, "My one purpose has been to try to put within one set of covers the material which it appears to me a student of the New Testament and of the Christian beginnings needs to know." Perhaps the result is one of the most ambitious introductions to the New Testament to be offered to the public. The plan of

the book comprehends almost the entire New Testament field, beginning with a survey of the inter-biblical period and closing with a discussion of the making of the canon and of textual criticism. The scope of the book may be better understood by briefly surveying the contents. Part I, "The Background," sketches the history of the Maccabean struggle and of the varying forces and influences that set the stage for the entrance of Christianity. Part II, "The Beginnings of the Gospel Story," undertakes to describe and interpret the origins of the story of the Gospel. Part III, "The Literature of the Christian Movement," deals with the usual introductory matters concerning each of the books of the New Testament. Section II, "Its Increasing Sanctity and Transmission," contains two chapters, one dealing with the formation of the canon, the other with textual criticism.

Perhaps it would be unfair to expect a work of this sort to be free from bias and the author's own peculiar views, but it must be said that this particular work is strongest in its excellent compilation, arrangement and presentation of the known data of New Testament introduction; it is weakest in the realms of hypothesis and interpretation. In so far as it undertakes to gather into one volume and present in attractive and readable style the vast array of historical and critical facts the student of the New Testment should know this volume may be described as a very worthy product of painstaking scholarship, but as an explanation and interpretation of the beginnings and unfolding of the Gospel story it is no more trustworthy than many other works, which under the guise of scientific scholarship have poured out upon the heads of unsuspecting students the fine-spun theories that men of the cloister are wont to spin. One gets the impression that the author of "Christian Beginnings" is anxious to get at the business of "debunking" the New Testament and disabusing the minds of his readers of the "myths" that have cluttered up their thinking about the Gospel story. Is it significant of the attitude of too many modern scholars that few questions are raised in this

work concerning the validity of the secular histories, whereas immediately the Gospel records are reached questions appear to blanket everything? A few quotations are taken from the book by way of illustrating the author's weakening of his work with the injection of views that are subjectively and unscientifically arrived at:

"The Bethlehem stories, regardless of their homiletic beauty, apparently rest upon no historical foundation, but must be regarded as pure legend." (p. 154) . . . "That the phrase "son of man" was constantly upon Jesus' lips is highly probable. That he meant himself by the phrase is far less certain." (p. 162) . . . "All this should make clear that the view, which still persists in some circles that Jesus' aim was to found a Church, distinct from the Synagogue, is quite improbable. The gospels themselves bear little trace of such a view." (p. 166) . . . Thus in Mark we seem to have the view expressed that Jesus had become the son of God at the time of his baptism, a view later to be espoused by the so-called Adoptionists." (p. 174). . . "It is perhaps fair to say of the incidents selected (in Acts)—and this is particularly true of the early chapters—that they are evaluations of the changes that were taking place rather than actual photographs of specific historical events." (p. 178). . . "The roving bands of religious enthusiasts who worked themselves into a frenzy by music and bodily contortions, the whirling dervishes, the extreme emotionalists of the present day, as the Holy Rollers or the folk in the more backward communities 'getting religion' under the spell of a revivalist—all these provide the background of the story of Pentecost, ancient explanation as it is of the first coming of the Spirit to the early followers of Jesus." (p. 176) . . . "It is today perfectly obvious that there is a vast difference between the nature of the messages of Jesus and Paul." (p. 182). . . .

With many such reckless statements the book abounds. Perhaps the straw that would break the camel's back for this reviewer is the author's adherence to the impossible

view (substantially that of Schweitzer) that in the thinking of Jesus "the kingdom was still in the future, but that it would appear at any moment." (p. 158). Such a view of the kingdom lines the author up with the dispensationalists in the interpretation of the Sermon on the Mount. He believes that if men were to follow implicity the instructions of Jesus to turn the other cheek, to give to every one that asks, etc., "it would mean the collapse of society." And now his interpretation: "The demands *are* impossible if life is to continue as it is. But in the thinking of Jesus this is precisely the point. Life was not to continue. The end was at hand. This might well be an ideal preparation for the Age to Come. Thus it would seem wiser not to call these teachings an 'interim ethic.' Rather they are a 'kingdom ethic.' This is to be the kind of life lived in the new age soon to appear." (pp. 165, 166).

Of course the Sermon on the Mount has been "explained away" before, but it is a novel experience to discover such an "interpretation" coming from a quarter where one expects to find a major emphasis on the social teachings of Jesus.

The author is professor of New Testament Literature and exegesis at Crozer Theological Seminary.

EDWARD A. MCDOWELL, JR.

Modern Science and the Genesis Record. By Harry Rimmer. Grand Rapids, Mich. Wm. B. Eerdmans Co., 1937. Price $2.00.

The reviewer regrets that he cannot commend this book. It would be a wonderful thing if the book really did what it is supposed to do: that is, show the scientific accuracy of the Genesis account of creation, and thus validate the inspiration of the Scriptures. The reviewer is in sympathy with the general purpose of the author, and believes that there is much to be said in the way of answering caustic criticisms of the Bible. But the apologetic method used by Doctor Rimmer is calculated to do more harm than good.

He does not actually prove anything by scientific or logical methods. He only seems to. The informed skeptic can at once see through most of his arguments; and the less informed doubter, who really seeks help, might at first be apparently helped, but is led to place his confidence in a type of apology which in the hands of almost any skillful agnostic can be turned against its exponent with a vengeance. College students, for example, who under the spell of Rimmers's fluent argument have been led to believe that science and Scriptures ought and can be exactly harmonized, would probably be less able to withstand attacks upon Christianity which point out discrepancies in the Bible than would a young person who had simply taken the sane, commonsense view that the Bible is a book of spiritual truth, not a handbook of physics, astronomy, or geology, and had never placed his faith in any attempt to show exact correspondence between the Bible and the latest scientific facts or theories.

Despite a familiarity with many various branches of physical science, a seeming familiarity with the original languages of the Scriptures, and a flair for philosophy of a sort, the author gets nowhere in his wordy onslaught upon modern unbelief. His exegesis is faulty: more than once he draws sweeping conclusions from a Hebrew root upon which he has placed a very questionable interpretation. His logic, or lack of it, is surprising: he makes some most remarkable leaps in his reasoning processes which enable him to arrive at remarkable conclusions, but leave the critical reader bewildered as to how he got there. He does muster some fair proofs of the existence of God, based upon the ancient argument from design, but never does he demonstrate by logical or scientific methods the value of the Genesis record.

The weakness of the whole book lies in the basic assumption with which any author who writes a book must begin: namely, that, unless the Bible can be shown to be in agreement with the findings of modern science, it cannot be

regarded as truthful and authoritative for life. Unless this were assumed, no one would feel called upon to attempt a harmonization of science and the Genesis record. The very book itself, therefore, prejudices the case in favor of the position which it seeks to refute. A position of far greater strength, security, and sanity is frankly to admit that the Bible is not intended to give accurate data concerning the physical sciences, but to claim for it what it claims for itself, the right and the ability to reveal God to men.

CORNELL GOERNER

The Jewish Festivals. By Hayyim Schauss. Union of American Hebrew Congregations, Cincinnati. 320 pages. Price $2.50 net.

Students who want to know the origin and the development of the Jewish holidays will welcome this volume. In it there is given something of the historical and ceremonial significance of each festival. It is possible to trace the evolution of that celebration through each age and to see just how it is celebrated by the Jews of Morocco and the remnant of the Samaritans.

The present work has been translated from the Yiddish by Samuel Jaffe. It will prove interesting and helpful to the student of the Bible who wants an authoritative word on the Sabbath, Pesach, Ros Hashonah, Yom Kippur, Sukkos and Purim. The illustrations and notes are valuable.

KYLE M. YATES

Liberal Judaism. By O. Lazarus. The Macmillan Company, New York. 244 pages. Price $2.00 net.

What are the distinctive teachings and tenets of Judaism? What are the differences between Orthodox and Liberal Judaism? What are the real differences between Judaism and Christianity? What is the Jewish idea of immortality? Just how did the synagogue come into being, What does confirmation mean to a modern Jew?

These questions are in the mind of alert students who want to understand the views and beliefs of our Jewish friends. They are answered frankly, intelligently and satisfactorily by this brilliant young author. It is written from the liberal point of view and the reader will hardly find himself in agreement with the statements about miracles, the Bible, inspiration and prophecy. He will be helped to a better understanding of these vital matters. It is hoped that many Jews who have lost their belief in the Old Testament may be brought back to the old faith by reading this volume. KYLE M. YATES

III. THEOLOGY AND PHILOSOPHY

Contemporary Continental Theology." By Walter Marshall Horton. Harpers, 1938. 246 pages. Price $2.00.

This comes from the Oberlin professor as a companion volume to "Contemporary English Theology," which the author published two years ago. Readers of the earlier volume will welcome it, for in his appraisal of present-day theology in England Dr. Horton created a definite demand for a treatise on the present currents of theological thought in Europe proper. And they are not in for any sort of disappointment. Indeed the new volume is distinctly more gripping than the earlier work. That may be due in part to the fact that the men and materials dealt with here are more colorful, more at the center of the present world crisis, but there are also marks of maturer judgment, clearer analysis and more pointed criticism.

The chief value of such a book as this is not so much in the author's conclusions—although in this case the section at the close in which Dr. Horton states his conclusion is not only interesting reading but exceptionally worth while guidance in constructive Christian thinking—but in the digest that it gives of a host of important books. In Chapter I,

that deals with "The Rediscovery of Orthodox Theology," the author summarizes the thought of Dostoevski, the Russian novelist, of Berdyaev, the Russian lay theologian in exile in Paris, and of Father Bulgakov, the best priestly representative of Greek Catholic thought. It is in Dostoevski and Berdyaev that many readers will take special interest. The influence of the former has been wide and strong in Europe in recent years, as seen in Karl Barth and his followers, as well as in Berdyaev. The second chapter traces the revival in Roman Catholic theology, the rise of Neo-Thomism, with Maritan of Paris and Przywara of Munich as the representative types. Readers of the chapter on Neo-Thomism in Aubrey's "Present Theologial Tendencies" will be prepared to appreciate this further brief study. And those who have noted Karl Barth's rejection of Roman Catholic theology because of its use of the analogia entis will find Dr. Horton's analysis of that principle helpful.

But it is in the last two chapters, that deal with Protestant Theology, that readers of this review will find their greatest interest. The analysis of the "Theology of Crisis," or the "Dialectical Theology," is clear, as is the author's treatment of the other movements in Protestant thought in and outside Germany. While he is apparently more sympathetic here in his treatment of Barth than he was in his references to him in his volume on English Theology, he is still inclined to reject Barth's position in toto. But he does recognize the central importance of Barth's influence, as is evidenced by the many references to him throughout this volume. Thorough-going Barthians will feel that Dr. Horton has not yet fully grasped the viewpoint of this Swiss theologian, but they cannot question the fairness of his treatment. The analysis here of the present state of affairs in Germany with reference to the Christian faith will prove of real value to those who have not been able to keep up with the study first hand. Barth in Switzerland, and Niemoeller, Heim, Haner, Althaus, Rosenberg and others in Germany are names that focus our attention

upon the Dialectical Theology, the Confessional Movement, and the German Faith Movement. Dr. Horton treats the men and the movements with sufficient thoroughness to leave the reader with clearer insight into the rather tangled situation.

The author's personal reaction to the various movements of Christian thought in Europe is summed up in his appraisal of "the sense of an extra dimension" that is coming to the fore. It is the dimension of depth, and it is wrought out in those fundamental relations of life that are at the center of the Christian view. He seems to feel that this emphasis must loosen his moorings as a Protestant and lead him into closer affinity with Catholicism. He says, "As a believer in the need of a transformed, reinvigorated liberal Protestantism, I am therefore led to declare myself a liberal Catholic" (p. 228). But he hastens to add that he is not proposing to leave the Protestant fold. H. W. Tribble

Christ in His Suffering. By K. Schilder, Ph.D. Translated from the Dutch by Henry Zylstra. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1938. 467 pages. Price $3.00.

This is an unusual book by almost any standard of evolution. Certainly a book of such dimensions given over entirely to a study of the sufferings of Christ would challenge notice. The fact that it comes from the pen of a Dutch theologian is another item to excite interest. One soon discovers as he begins to read that he is not indulging in entertainment and the reader may become discouraged at the outset by what appears to be a rather ponderous method of development, but persistance will be amply rewarded. It is discovered in time that one is following paths blazed by a great mind. The author is a mystic and delights in symbolism. Perhaps in certain instances he sees more than one is justified in seeing in the Scripture; indeed he may even be accused of "spiritualizing," but these facts do not destroy a quite remarkable spiritual insight which is particularly gifted in discovering deeper meanings in historical events. To Schilder the person of Christ and every act of

his ministry are manifestations of the mind of God. In the sufferings of Christ the purposes of God are peculiarly revealed.

There are twenty-six chapters in this volume. Perhaps the chapters on the sufferings in Gethsemane are the best. The titles of these are suggestive: "Christ's Sorrows Have Their Own Peculiar Origin," "Christ's Sorrows Have Their Own Peculiar Cause," "Christ's Sorrows Have Their Own Peculiar Revelation," "Christ's Sorrows Have Their Own Peculiar Law of Severity," "Christ's Sorrows Have Their Own Peculiar Law of Sacrifice," Christ's Sorrows Have Their Own Peculiar End." An open-minded, reverent reading of this book will surely give one a deeper appreciation of the sufferings of Christ and their larger significance.

Dr. Henry Beets in an introduction says of the author, "He is one of the most talented theologians of his day in the Netherlands." He is at the present time professor of dogmatics and ethics at the University of Erlanger.

EDWARD A. MCDOWELL, JR.

The Structure of Religious Experience. By John Macmurray. Yale University Press, New Haven, 1936. 77 pages.

This brief volume consists of three lectures delivered at Yale University on the Dwight Harrington Terry Foundation. The lecturer is the Grote Professor of Philosophy of Mind and Logic of the University of London, England. Professor Macmurray faces the fact that "the world parties of social progress are, in general, either passively or actively anti-religious." He then asserts that "organized religion, on the defensive, tends to range itself, actively or passively, with the conservatives and the reactionaries." The constructive social rebuilders of our age, he believes, are depending upon science rather than religion for the progress of civilization. These leaders, he thinks, have pinned their faith to science, "unaware that science cannot save the world, since it must serve and cannot lead." If religion is being abandoned and science is proving futile, what is the

way out of the dilemma? Here is his conclusion: "If religion could abandon its traditional dogmatism and become itself empirically-minded, it could lead the progressive movement with science as its technical adviser. If this is impossible, then religion can no longer perform any positive function in a society which depends, even for its daily bread, upon the empirical temper of scientific research and technical inventiveness. Religion must either transform itself or fade away."

The three lectures which follow deal with this task of religious transformation. The first lecture deals with "The Field of Religious Experience" which is described as "the whole field of common experience organized in relation to the central fact of personal relationship." Reduced to two words, the field of religion is *fellowship* and *community*. The second lecture deals with "The Self in Religious Reflection." Reflection reveals the universal in the particular. This universal must be a universal *Person*, to whom the self stands in universal relation. "The idea of God as the universal Other is, therefore, inherent in the act of religious reflection." The third lecture discusses the problem of "The Reference of Religious Ideas." When any activity becomes conscious, the lecturer argues, that is, when it is deliberate or intentional, it is performed at a level where there is possibility of error. Religion, as a reflective activity, can therefore be either good or bad, true or false. How determine the distinction between rightness and wrongness in religious reflection? The ultimate criterion is *reality*—religious reflection functioning in a real world which we know and share. Religion, in the final analysis, is the consciousness put into practice that we are members of one another. We reject religion as we reject, deny, or ignore this relationship; we are truly religious in so far as we relate ourselves rightly to one another in accordance with the God-like principles of love and service.

Obviously the lectures do not make much contribution to a better understanding of the structure of *Christian* re-

ligious experience. The lectures are chiefly valuable for their stimulating quality and the cogency of their logic.

G. S. Dobbins

The Religious Aim and Human Perplexity. By Dobbs Frederick Ehlman, Ph.D., Pastor, Second Evangelical and Reformed Church, Indianapolis, Ind. Boston, 1938. The Stratford Company. 115 pages. $1.50.

We have here a rapidly moving effort at introducing into practical functioning the concepts of God and reality represented by Whitehead and more specifically by Wieman, with a view to understanding the confusion of our world order and the perplexity of those who would seek to solve our problems.

"This short volume has been written under the conviction that perplexity is not an enemy but a friend." "A design for life lived in the midst of crisis is available." "An attempt is here made to draw normative conclusions concerning the function of the religious aim during a time of perplexing social change."

The work makes a heavy draft on sustained attention. Unless one has some acquaintance with the school of religious philosophy which dominates it he will find it hard reading and will likely miss much of its really valuable suggestion.

Dr. Ehlman well says that "The penalty of preaching God in abstractions is to see the attention of the listener disappear." This just after telling us that "God is the synthesis of that phase of existence and possibility which progressively and in greatest measure increases the value of our common life;" from which he shortly proceeds again to say that "God, as a dynamic process, is a relational fact, embodying an infinity of perspectives; and He can be known only in a plurality of aspects;" and again that "For sound religious instruction God may well be taken as a hierarchy of value perspectives resident in the inclusive domain of His power and glory."

Now, surely not many preachers will find here any arousing substitute for orthodox abstractions for holding attention of listeners or contributing to their effective grappling with either personal or social problems.

Informed readers will recognize that this work is expository of a special type of theistic naturalism. It opposes itself strongly against the Barthian principle of exclusiveness of God and nature. The truth lies not in either extreme; but we cannot hope to get far in dealing with social perplexities which must be solved on the principle of personal values with a concept of God as impersonal. And for this philosophy God is certainly impersonal so far as the capacity of any ordinary man can grasp the meaning of personality.

If one can read this—and similar works—and fit their real values into the context of Christian Theism he will find here able and stimulating material. W. O. Carver

Resources for Living: A Plain Man's Philosophy. By Gaius Glenn Atkins. New York and London, 1938. Harper and Bros. xvii and 254 pages. $2.50.

The two-fold title of this volume suggests quite accurately its nature. In fourteen chapters Dr. Atkins discusses, with remarkably comprehensive range, the chief sources, attitudes, and processes by means of which man individually and socially might hope to achieve worthy and happy living.

He gives a very frank recommendation of the limitations and the difficulties which stand in the way of achieving our personality and of co-operating in the achievement of progress toward a satisfying society.

One would suppose that the popular teacher and writer has in this book summed up the results of a long career in which he has had wide contacts with life and with the makers of life, and in which he has studied history and literature with philosophic insight, and that he has given himself to much profound and penetrating meditation.

The literary style may be a bit overwrought with conscious satisfaction in a somewhat extensive polish. The

reader, even though fairly familiar with the author's style by having read other of his volumes, needs to adjust himself to the swing and to accustom himself to the author's conceits. The work flows in a wide stream of multitudinous metaphor, occasionally relieved by simile, and rarely dropping into direct expression of the rich thought. While conscious of the impossibility of following up all the varied aspects of the network of thought and suggestion involved in the comprehensive discussion of the meaning and values of life, Dr. Atkins still seems moved by a generous wish to set a fertile imagination to work, and to turn reluctantly away from explorations always inviting to further excursion. As it is, he stimulates all the resources of the reader and leaves something for the reader to indulge his own reflection.

The book will richly repay the careful reading which it invites. There are occasional scintillating epigrams and many quotable sentences pregnant of profound practical philosophy. Quite needlessly, as it seems to me, the author weaves a strand of an outmoded theory of evolution through the pages. Moreover, in a professed desire to avoid preaching, he has allowed his approaches and his deliverances which frequently to suggest an agnosticism, and sometimes a cyncism, are probably not constituent elements in his actual thought and feeling. W. O. Carver

"Sacrifices In Ancient Israel." By W. O. E. Oesterley. The Macmillan Co., 1928. 320 pages. Price $4.00.

The reconciliation between man and God that Christianity offers in Christ goes to the very heart of all religious impulses. It is the central theme in the Bible; it ties the Old and New Testament together. The necessary background of a study of the Christian doctrine of reconciliation is the Old Testament teaching concerning sacrifices. Hence the importance of this volume.

Throughout his work the author thinks in terms of historical development, and therefore his treatment will com-

mend the book to a wide range of students. His critical view, or the frame upon which he organizes his interpretation, is liberal, but not to an extreme degree. The reader will find himself inclined to hold in reserve his judgment of the author's critical position, because the chief purpose of the book is to deal with the content of the Old Testament teaching, rather than with the manner in which the Old Testament is put together. The book is in a real sense encyclopedic. All the pertinent data from the Old Testament, and many references for a wider study of the religions of the world, as well as a fair consideration of the various published interpretations are given in an orderly arrangement. The first chapter presents a review of theories, concluding with a summary of the three most important. They are the Gift-theory, so ably championed by Buchanan Gray, the Communion-theory, defended by Robinson Smith, and the Life-theory, that points particularly to vicarious atonement. Then the author proceeds to study the elementary beliefs of uncultured peoples bearing upon the idea of sacrifice, and with these chapters as a background he proceeds to investigate the development of the conception of sacrifice among the Israelites. The three historical periods of history in the Old Testament are used as the plan of study, and in each period an investigation is made for the light that the Old Testament throws upon these three views. He comes to the conclusion that all three are rooted in the thinking of the Israelites. Always Dr. Oesterley seeks to get behind the practice of offering to the motive and reason prompting the act. His ability to make a clear analysis of these motives and reasons enables him to make his chief contribution to the study. Everything considered this is the most satisfying book on the general subject of the teaching of the Old Testament concerning Sacrifice that is now available. One can well afford to put it alongside the volumes by Hicks, Gray and Robinson Smith. But if one book is to be taken as the basis of a general study this work by Dr. Oesterley will prove the most adequate.

H. W. Tribble

IV. MISSIONS AND HISTORY

Great Contemporaries. By the Rt. Hon. Winston S. Churchill. G. P. Putnam's Sons, 1937 299 pages. Price $4.00.

The front cover page gives an excellent likeness of the venerable statesman and author and the back cover page attempts an estimate of the author and book; this will be quoted here at length:

"For nearly half a century, Winston Churchill has played an active part in the affairs of the British Empire; thus it is as a writer with a world perspective that he here presents his *Great Contemporaries.* The crowded life of a soldier, war correspondent, author, and statesman has given him a unique opportunity to observe his fellows, and his shrewd and searching mind seems always to have understood and appreciated their personalities, even when his own experience has been most at variance with theirs.

The subjects of the portraits in this book are nearly all men he has known in person, and the policies of the others have directly affected his public life. His experienced pen ranges from a portrait of Boris Savinkov, the Russian Nihilist, to Ex-King Alfonso of Spain, by way of George Bernard Shaw, Hindenberg, and King George V. But whoever the subject, the author is always sure of his ground. A man who has been variously Home Secretary, First Lord of the Admiralty, Secretary of State for War, and lastly Chancellor of the Exchequer during one of the most crucial periods the world has known, must necessarily have formed judgments which are worth hearing. When he also expresses those judgments in lucid and trenchant prose, the resulting synthesis is particularly felicitous.

His brief analysis of Lawrence of Arabia, which is one of the twenty-one chapters, approaches perfection and might be taken as a model of selection and brevity. But every reader will find his own favorites. Here are the great men

of Europe—their personalities, their peculiarities, their essence. *Great Contemporaries* presents far more than mere factual reporting. It is a book from which history will be written."

There are twenty-one chapters, each about some character living or gone on, that the author has known personally, or touched officially, in his many sided life in his "Beloved Britain. Those discussed: 1. The Earl of Roseberry. 2. The Ex-Kaiser. 3. George Bernard Shaw. 4. Joseph Chamberlain. 5. Sir John French. 6. John Morley. 7. Hindenberg. 8. Boris Savinkov. 9. Herbert Henry Asquith. 10. Lawrence of Arabia. 11. "F. E." First Earl of Birkenhead. 12. Marshall Foch. 13. Leon Trosky, alias Bronstein. 14. Alfonso XIII. 15. Douglas Haig. 16. Arthur James Balfour. 17. Hitler and his Choice. 18. George Nathaniel Curzon. 19. Philip Snowden. 20. Clemenceau. 21. King George V. There is a halftone portrait of the subject of the sketch in each chapter.

Generally, the book is interesting and instructive. One can see small reason for some of the Englishmen chosen and for the characteristic "smugness" about everything English. One does not expect a proper estimate of "anything United States," if mentioned at all, but it usually is and then disparagingly! The author is often greatly strained to make out a "good case" for the subject of some of his sketches, but he does so with monotonous even if artful, dodging; he is a real politician.

These essays have been written at intervals since 1929, and thus will not reveal many changes that have taken place in the last year or more, and at the same time will reflect many attitudes of a decade ago. The crucial situation in Europe, Great Britain included, of necessity could not be reflected here. One hesitates to mention it, but cannot help but feel, that the general "moral let down" which seemingly has come to the surface all over Britain since she repudiated her "debts and obligations," is not only manifest in this volume, but also is seemingly defended with an attempt at

justification. There are however hours of delightful reading, as well as multiplied pages of history of world wide importance.

As these lines are being written the world is waiting, with bated breath, for the decisive word to be spoken, largely by Great Britain, in the second European crisis caused by Hitler in recent months; and while there is much official activity and diplomatic speech, yet one feels that there is lacking the authority and integrity that come from the rock-ribbed honesty and solid character of the England that once was; and, God grant, may yet become.

F. M. Powell

Seven Centuries of the Problem of Church and State. By Frank Gavin. Princeton University Press, 1938. 132 pages. Price $2.00.

This is a fresh, discriminating approach to an age long subject. One could wish the author had "expanded" more with perhaps a little less repetition, especially in regard to Augustine, Justinian, Gregory VII, etc., but the basis for the book was the "Spencer Trask Lectures" given by the author last spring and thus his scholarly insight is also given more of the popular appeal because suited to a select audience in public address.

There are four "lectures," become chapters in the book. The *first* is an "Introduction" to the entire series. It is also *more* than an introduction, as it forms a sort of guage for the entire discussion and in many respects is the greatest contribution. Chapter II. "Medieval Delimitation of the Two Powers; Earlier Period." III. "The Full Development of Imperialistic, Curialist, and Radical Thinking." IV. "The Dissolution of Tensions and the Antecedents of Our Present-Day Situation." Taken together these present a rich and varied history of great periods of the life and impact of both "Church and State," as well as a sort of limited panorama of the entire history of the Church.

It is really a great book, sympathetic, trustworthy, and delightfully presented. A paragraph from the cover page is so true and descriptive, that it is quoted in full in closing.

"Although the problem of Church and State has long been a vital one, there has not been in existence any convenient source book on which to draw for the fundamental facts bearing on the matter historically. In this study Dr. Gavin presents some of the more pertinent; the great significance of Justinian, the high importance of the Augustinian tradition in conditioning the thought of the West, the work of John of Salisbury, and the sectaries of the Middle Ages. His aim has been to suggest the historical antecedents of the dominant present-day solutions of the problem furnished by the relations between the ecclesiastical order on the one hand, and the complex of political, social, and economic factors roughly called the State on the other."

F. M. Powell

Our Protestant Heritage. By Harold John Ockenga. Zondervan Press, 1938. 140 pages. Price $1.00.

This is a book that should have been published a long time ago. Many of us have been advocating its main thesis for years, but such teaching is limited largely to one's students. This book is not only a vigorous defense of essential "Democracy" but of all those vital elements in a so-called "Divided Christendom" which have made any sort of a democracy possible at all.

It is first of all an answer to "critics of Protestantism; Modern Church Union Movement, etc," by showing the dangers of all such to "America's National Heritage." Every Evangelical Denomination has in it elements that need preservation and perpetuation not only for essential Christianity, but likewise for free governments. There is nothing of the "narrow partizan" in these pages, but the broad, sympathetic convictions of a keen student of history, a cultured Christian gentleman and a well read patriot of the highest type.

There are eight brief, pregnant chapters, each a gem in itself, and together, they form a connected history of some of the most signal periods in the life of the world. 1. Martin Luther and Germany. Reformation Truths. 2. Ulrich Zwingli and Switzerland. Reformed Doctrine of Communism. 3. John Calvin and Geneva. The Truth of Predestinatian. 4. William of Orange and the Netherlands. Christian Liberty. 5. John Knox and Scotland. The Power of Conscience. 6. Oliver Cromwell and England. The Providence of God. 7. Roger Williams and America. The Genius of Protestantism. 8. Whither Protestantism. Independency and Union. Apart from one or two "slips" in proof reading and typing these chapters are delightfully presented and make the book a pleasure to read and a thesaurus for reference.

F. M. POWELL

Following In His Train. By Ethlene Boone Cox. Broadman Press. Nashville. 1938. 217 pages. 60 cents.

To Be Continued. By Lonnie Benson Thomas, Broadman Press, Nashville, 1938, 66 pages. Paper only, 25 cents.

These two histories of the origin, growth and unfolding purposes and achievements of the Woman's Missionary Union are of such excellent quality and charm as to call for heartiest congratulations.

Mrs. Cox is known for her ability and charm and has here done a highly skillful work. It is arranged for study by the women, in five "Units," with outlines, suggestions and questions.

Mrs. Thomas' shorter work is for the young women. It is amazingly well conceived and executed and shows great maturity of thought and completeness of knowledge, and is executed with artistic skill. It, too, is arranged in five chapters, for class study. It sets the story of W. M. U. in a background of history of the missionary enterprise in the United States, and of the principles of missions, thus giving it desirable cultural interest and value.

The women are to be congratulated on two exceptionally delightful and useful study books. I wish that somehow every pastor in all the land could be induced to take a look at them, for then if he has any sense of values and of worth he would go on to read and study them, and his ministry would be enriched. W. O. CARVER

Vivid Experiences in Korea. By a Missionary Doctor, Wm. H. Chisholm, M.D., F.A.C.S. Foreword by Dr. Howard A. Kelly. Chicago, The Bible Institute Colportage Association, 1938. 136 pages. $1.00.

In two dozen short chapters the reader will here see a direct, unsophisticated missionary, going about his work with a faith, a simplicity, sometimes with naivetè. He moves among the people in villages for the most part. Medical knowledge and skill are wholly subordinated to the ends of evangelism and church planting.

One sees Korea and Koreans in many roles and many situations, and always as they are being brought into contact with God and his grace in Christ Jesus as Saviour. It is by no means a learned volume but it is a living serial story of effective missionary work. One wonders sometimes whether some of the work may not be superficial, but never whether the workers, American and Korean, are genuine. W. O. CARVER

Didnabandhu, A Background Book of India. By Ruth Isabel Seabury. Friendship Press, New York, 1938. 182 pages. $1.00, paper 60 cents.

Here is a fresh approach to the study of India and a most interesting one. The author tells us that the title word means in one of the languages of India, My Brother, in the spiritual, not in the blood, meaning of the term. This putative young Indian Christian student is presented and made to talk about his country, himself, and various matters, all so arranged as to give a rather comprehensive round of im-

portant information. The reader gets a fair account of the good and the objectionable aspects of India, some knowledge of the history, a good insight into the progress and influence of Christianity and of the actual ways of work and worship. No more interesting and valuable book, within its compass, has appeared. It is to be commended to all who wish to gain or extend acquaintance with India in a delightful reading experience.

W. O. CARVER

V. MISCELLANEOUS

Tales From India. By Basil Mathews, with introduction and notes by Winifred Wilson. New York, 1938. Friendship Press. 96 pages. Cloth, $1.00, Paper, 50 cents.

The prolific pen of Dr. Mathews gives us a second study of India within this year. This is quite different from "The Church Takes Root In India." Here we have seven story chapters giving us insight into the work of Christian Missions through personalities and institutions with which they were connected. The characters delineated are for the most part Indians, men and women, with some especially significant missionaries. The reading is fascinating, the numerous pictures attractive and illuminating including both personal pictures, group pictures and life scenes. Among personal pictures all readers will be especially interested in the unusual presentations of Gandhi and Tagore.

W. O. CARVER

Half A Century: Poems. By Ella Broadus Robertson. Broadman Press, 1938. 80 pages. Price $1.00.

Poets are *both* born *and* made! Without poetic gifts, one could hardly be cultivated into a poet, but the "muse in us" rarely appears full grown.

Here is reflected, not only the genius of song, but the expression of hard work, the habiliments of culture, the glow

of Christian grace and the wealth of precious and never dying memories. Some of these glittering gems were written about "Half a century" ago, and thus reveal the spirit of a bright young Christian girl as she began to look at the years ahead. Others reflect something of the Romance of love's first dreams, while others express the "Business of the Bride." Wifehood, motherhood, the inheritance and love of the Seminary—all these, sweetened and disciplined by sorrow, heightened and undergirded by faith, and, withal a touch of humor, a stroke of the mountain top out of life's common places, make this volume a sort of "Chronological Confession of Faith" for a great family, a great city, a great Seminary and a greater soul and woman, throughout "Half A Century." Get this little book of gems of gold, and laugh and weep and pray and hope with the charming author.

F. M. Powell

The Meaning of Moody. By P. Whitwell Wilson, author of "The Christ We Forget," "General Evangeline Booth," etc. New York. 1938. Fleming H. Revell Company. 151 pages. $1.50.

Many have taken in hand to write of Dwight L. Moody. A whole flock of biographies have come forth around his centenary date, 1937.

I have read some of them. When I saw this book by Wilson I knew a treasure was at hand. I am partial to this Church of England layman, who came to America as newspaper correspondent in World War days and remained as a newspaper man. But all through the years he has been keen on religion and a number of volumes full of blessing have helped thousands to understand better the Christ and his meaning for men.

Moody was just the sort of man Wilson would like. He understands Moody, who was also a layman. In unique fashion he here portrays, analyzes and interprets the greatest evangelist of the nineteenth century, with vibrant, living realism.

It is a short book, and moves swiftly—not hurriedly. In it is packed—not crowded—much religion and fine sense. Any man can understand it; fewer can attain unto its spiritual levels. If you know Moody you will thrill with seeing him in these pages. If you have not known him you will thrill with making his acquaintance, and you will be the better for getting to know Wilson as he interprets Moody.

W. O. Carver

The Enchanted Cross. By Allen P. Brantley, Fleming H. Revell Company, New York. 214 pages. Price $1.75.

One rejoices in the idealism and courage of this young preacher of the Southern Methodist Church if these sermons were delivered from his pulpit at Chapel Hill, N. C., as they appear in print. They are brave, prophetic messages dealing with many of the outstanding sins of our time. The preacher's passion for social justice and civic righteousness is felt, even as one reads the printed page. The title is to be understood not as indicating a study of the Cross but as suggesting that the messages of the book wrestle with the problem of applying the principle of the Cross to all areas of living.

Edward A. McDowell, Jr.

The Story Shop. By Mary C. Odell. The Judson Press. 238 pages. Price $1.50.

A volume described as "sixty-three stories for little children ('reading age' 4 to 12). The author was formerly an editor of children's publications and is described as "now in intimate contact with a small boy (her own) who is always waiting to be told 'another story'." There are "Let's Pretend" stories, stories about Bible people, stories about the church, "world friendship" stories and "holiday" stories or stories for special days. The book is illustrated with attractive drawings. The story teller should find helpful suggestions here and boys and girls several hours of happy reading.

Edward A. McDowell, Jr.

Books Received

Some of these will receive more extended notice in the January issue.

Southern Baptist Handbook, 1938. Sunday School Board. 439 pages. By E. P. Alldredge. A Survey of Evangelism in 24,671 Southern Baptist Churches. Price $1.00.

A marvel of information, inspiration and challenge. In many respects the best of all the great Handbooks by Dr. Alldredge. Keep yourself up to date, by securing this volume.

Men of Power. By Fred Eastman. Cokesbury Press, 1938. Vol. II. 186 pages. Price $1.50.

This is the second volume in a series that Dr. Eastman is preparing, of four "sixty-minutes biographies of great men with special reference to their sources of power."

This volume treats: Francis of Assisi, Leonardo Da Vinci, John Milton and Oliver Cromwell. Vol. I. gave: Thomas Jefferson, Charles Dickens, Matthew Arnold and Louis Pasteur. Get both of these and the others as they appear.

The Founding of the Church Universal. Vol. II. By Hans Lietzmann. Scribners, 1938. 432 pages. Price $4.00.

Translated by Bertram Lee Woolf. There is little about the "founding of the church" either in this or Vol. I. The main value in both is the wealth of material, generally secular or pagan and his biographical writing.

The author is Professor in the University of Berlin and hence could hardly write from the Evangelical point of view even if he desired—which he doesn't seem to wish. F. M. POWELL

List of books of which reviews will soon appear.

The Parables of the Synoptic Gospels.. A Critical Study. By B. T. D. Smith, D.D. Fellow and Tutor of Sidney Sussex College, Cambridge. Cambridge University Press, 1937. 250 pages. Price $3.75.

The Religious Experience of the Primitive Church. By P. G. S. Hopwood, B.D., (London), B. Litt. (Oxon.), Ph.D. (Glas.). T. and T. Clark, Edinburgh, 1936. 387 pages. Price $3.00.

The Validity of the Gospel Record. By Ernest Findlay Scott, D.D., Professor of New Testament Criticism, Union Theological Seminary, New York. Charles Scribner's Sons, New York, 1938. 208 pages. Price $2.00.

A Conservative Introduction to the New Testament. By Samuel A. Cartledge, A.M., B.D., Ph.D., Professor of New Testament Literature and Exegesis, Columbia Theological Seminary, Decatur, Georgia. Zondervan Publishing House, Grand Rapids, Mich.

W. H. DAVIS

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